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of the
UNIVERSALIST HISTORICAL
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Rev. James M. Davis

UNIVERSALISM UNMASKED,

OR

THE SPURIOUS GOSPEL EXPOSED:

CONTAINING

THREE LECTURES,

IN REPLY TO THREE

BY THE REV. JOHN PERRY, THE REV. S. W. FULLER,
AND REV. A. C. THOMAS.

ALSO,

One Hundred Reasons against the System of Universalism,

AND

AN EXAMINATION AND REFUTATION

OF

ONE HUNDRED REASONS IN FAVOUR OF THAT SYSTEM
BY THE REV. THOMAS WHITTEMORE.

ALSO,

A TABULAR VIEW

OF THE

Doctrines, Duties, and Practices denied by the Universalists,

AND

A REVIEW OF TWENTY-NINE PROOF TEXTS RELIED UPON BY REV. A. C. THOMAS IN SUPPORT OF UNIVERSALISM.

BY JAMES M. DAVIS.

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DEDICATION.

The author of the following work would beg leave respectfully to dedicate it to the Universalist ministers and their congregations throughout the United States of America, with the fervent desire and prayer that they may so far overcome their prejudices as to read it,—so far be enlightened as to understand it,—so far be instructed by it as to see their error,—so far be warned by it as to flee from danger,—so far be convinced by it as to pray for forgiveness,—and so far be recovered by it as to die in triumph, and stand at length on the right hand of the Son of Man.

PREFACE.

The author of the following pages was providentially present at a public religious meeting of the Universalist congregation of this city, under the pastoral care of the Rev. Abel C. Thomas. On that evening Mr. Thomas had invited the Rev. John Perry, of Reading, Pennsylvania, to preach for him. At the close of the discourse, the author arose and asked the privilege of stating a few objections to some of the sentiments which had been advanced by the speaker. It may be well to state, that at this time the author was wholly unacquainted with the speaker on that occasion, or with the Rev. Abel C. Thomas, or any of his congregation. Mr. Thomas immediately arose, and asked the author if he would be willing to disclose his name. The author immediately gave his name. He was then asked if he would be willing to make known his residence. The author at once stated the place of his abode. He was then asked if he was a clergyman. An affirmative answer was quickly given

to this question. He was then asked if he would be willing that his hearers should, at the close of his discourses, propound objections to him on his theological sentiments. To this question the author replied in the affirmative, saying that nothing would be so gratifying to him, aside from the duty, as to have the opportunity—and to be able, on any occasion, to relieve the minds of his own hearers from any difficulties which they might experience arising out of his doctrinal sentiments.

After these questions and affirmative responses, there seemed but one alternative left—either to hear the objections, or, by refusing to hear them, to acknowledge that error could not stand before truth; and that all the vauntings of Universalists in favour of free discussion, were designed to produce an impression on the ignorant multitude. Leave was accordingly granted to the author to proceed. The time being somewhat limited, the author stated only one objection, and begged leave to give notice that he would reply to the whole discourse on the next Sabbath, in his own church, in the evening. To this, objection was made by Mr. Thomas, on the ground that he and his people would not be able to attend, as they were accustomed to hold meetings themselves on that evening. The author then, in compliance with his request, changed the hour

from the evening to the afternoon; and Mr. Thomas, after complimenting the author upon his courtesy, and respectable standing as a Presbyterian clergyman, gave the notice both then and on two subsequent weeks to his people, and also direction where and in what street the author's church could be found,—evincing certainly an apparent desire to know the truth, and to hear his system canvassed. After replying to what few remarks the author did make, he asked the author if he would be willing to send him the manuscript of his reply, to be published in the "Universalist Union," so that any who should not be able to attend and hear the reply, might have an opportunity of reading it in their paper. To this proposition the author consented. During the next week the author wrote Mr. Thomas a note, stating that he would be willing that Mr. Perry's sermon, and the reply, should be published in the same paper, without note or comment. To this note Mr. Thomas replied on the next Thursday evening, saying that the sermons should be published in successive papers, (Mr. Perry's first and the author's next,) and that while he would not accompany them with notes or comments, *he would reserve to himself the right of making his notes and comments in subsequent numbers of his paper.*

The author has waited in vain for the promised appearance of Mr. Perry's sermon, willing that the notes and comments of Mr. Thomas should follow in subsequent numbers of the "Universalist Union," till the day of its death and burial. The author has been informed, by indisputable authority, that Mr. Thomas has stated in public that he has not yet received the reply to Mr. Perry's sermon, and more than intimated that the author is afraid to furnish it. But the public are still looking for Mr. Perry's sermon, according to Mr. Thomas's promise. Perhaps it is not yet sufficiently revised and corrected by proper authority!

The next sermon to which the author replied, was preached by the Rev. S. W. Fuller, a Universalist clergyman. The reply may be found in the second lecture in this volume. On that occasion Mr. Thomas, Mr. Fuller, and a portion of their congregations were present. And here it may be well to state, that Mr. Thomas and many of his people were never seen in the author's church after the delivery of that lecture.

The third lecture in this volume is in reply to one, from the same text, by Mr. Thomas. The author saw, however, that though he could subserve the cause of truth to some extent by replying to them in this way, yet the most effectual method

to unmask their system would be, to commence a course of lectures independent of them, and let them have the opportunity of replying. The fourth lecture in this volume was the commencement of such a course. Mr. Thomas sent a young man for a copy of this discourse, saying that he wished to reply to it. The author refused to comply with this unusual demand, for obvious reasons. The author knew that Mr. Thomas's scribes were present, and that he would have full notes of his lecture; and that this demand for the manuscript was only intended for popular effect. On the next Thursday evening, Mr. Thomas rose in his pulpit, holding the notes of my lecture in his hand, saying, that as Mr. Davis had, by implication, called him a hypocrite, he would not reply to him. This was so shallow a pretext, that even Mr. Thomas's friends looked amazed, especially as he had continued a discussion with Dr. Ely, after the Doctor had charged him with "gross hypocrisy" and "general iniquity!" This did not look much as though the Universalists, as Mr. Thomas has said, "anxiously desire a thorough investigation of the merits of the doctrine they profess." It was not acting the part of a reformer.

If the public will have the kindness to read the fourth lecture in this volume, they will soon per-

ceive why Mr. Thomas laid the notes of it by, and refused to reply to it. The author considered it as an indication that he wished to retire from a controversy, into which he in the first place thrust himself very unceremoniously, and which was not likely to furnish any laurels for an unfading wreath. The author has the satisfaction to know, that these lectures have already done good. Several Universalists have by them been convinced of their error, and a large number of others have declared to the author that their doubts have been removed, and they more firmly persuaded of the great truths of the Bible, and of the utter absurdity of Universalism. It is with the hope that they will continue to recover his fellow sinners out of the snares of the Devil, that he now gives them in a more permanent form to the public. The author believes that all the various sects who do not embrace the substantial doctrines of the Bible, are but one vast and complicated system by which devils are alluring souls down to death, and endeavouring to subvert the government of God. All their systems contain the elements of infidelity and atheism. They may put on the mask of Christianity (we thank them for the compliment) to save themselves from reproach and contempt, but the horrid deformity and malice of hell lurk beneath. All these systems of false re-

ligion should be tested by the word of God, as the author has tested the one under consideration, and left to stand before an indignant community in all their intrinsic corruption and folly. The sooner their adherents, by the power of truth, are converted, or driven in one great herd into the abyss of atheism, the better—the better for them, and the better for the cause of God. An open avowal of their infidelity and atheism will arraign them together, where the shafts of truth may reach them, and where they will not be able to deceive themselves or others by any fancied resemblances between their system and God's everlasting truth. As it is now, many a wretched soul is deceived by the mere trappings and adornments of Christianity, which, by stealth, are artfully hung around these pompous vestibules of damnation. The master effort of the devil in the Christian world has been, to broach systems which, in external appearance, should most strikingly resemble Christianity, but which in substance should be most diverse from it. In this way he not only peoples hell himself, but enlists a greater number of advocates and adherents. In this way he makes the ungodly willing to build churches, and support a ministry, and do many other things which God's people do. In this way he makes use of Abel C. Thomas, et id omne

genus, to preach a spurious gospel, and spend their lives in advancing his cause, making their own bed in hell. How wonderful, that reasonable men will consent to wear such a galling yoke, and endure such unending bondage.

Truth never can suffer loss by a conflict with error. Truth, rolled upon the intellect and heart, will never multiply the enemies of God. It may bring out the concealed depravity of this world in various forms, but it would be a libel upon God to say that its publication can augment the number of his enemies. The hope, probability and promise are, that the truth, faithfully enforced, will make inroads upon satan's empire till that empire shall become extinct in all the earth. As the great system of Christianity is brought to bear upon the world, with all its irrefragable evidence and its momentous truth, it will convert men or secure their deference, and that deference will exhibit itself in the establishment of counterfeit systems, or it will drive them, with almighty force, into the ranks and dark dominions of atheism. But those who, under the administration of truth, wish to occupy middle ground, will not long be able to defend their positions. Christianity recoils from their unhallowed and corrupting touch on the one hand, and atheism ridicules them for their incon-

sistency on the other. They may in name wish to rank on the side of truth, but in fact they stand with all the enemies of God. They may boast of their increase, but it is the increase of perdition. They may tell of the spread of their counterfeit systems, but it is only the finger of a departing God, writing a name on the different sections of the great empire of wo. May the note of warning in these pages awake many a deluded and sleepy soul, before the clangor of the judgment trumpet shall summons the deceived to the bar of God, and to the fearful doom of the damned.

LECTURE I.

Also, unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

Psalm lxii. 12.*

THE Psalmist in the text asserts the grand peculiarity of the government of God. A peculiarity which distinguishes it from all human government, viz. that every man receives according to his work. It is not so in earthly governments. The mercy or justice of human tribunals, even under their most perfect operations, is but an imperfect adjudication upon the character and conduct of men. Judgment is often turned away backward, and justice stands afar off: truth falls in the street, and equity cannot enter. From the scenes of oppression and injustice around him, the

* The Rev. John Perry, of Reading, (Pa.) a Universalist minister, preached a sermon from the above text. The author was so amazed at the sentiments which he attempted to draw from it, that he arose and asked leave to give notice that he would preach from the same text, on the next Sabbath, in his own church. He consented also to furnish the Rev. A. C. Thomas a copy of it for publication, if he would publish Mr. Perry's. But the author has waited in vain for its appearance. Quere?

mind of David naturally turned away to the contemplation of that government and throne where man should receive according to the deeds done in the body.

The questions which may be raised from the text are three. These three questions will bring into view all the material points of discussion contained in the passage.

I. What are the works of man? Thou renderest to every man according to *his work*.

II. What recompense must their work receive at the hand of God? Thou *renderest* to every man according to his work.

III. Wherein consists the mercy of God in rendering to every man according to his work? Also unto thee, O Lord, belongeth *mercy:* for thou renderest to every man according to his work.

I. What are the works of man?

The works of man referred to in the text, are evidently his works which he performs as a moral agent. It is upon the works of man as a free, moral agent, that God looks with the eyes of a judge, and for which man shall and must receive impartial, and therefore merciful or just retribution. And as every work of man is sinful or holy, according to the motives and principles from which it is executed, so it is upon man's motives or principles of action that God will sit in judgment. As if David had said, Also, unto thee, O Lord, belongeth mercy: for thou renderest to every man

according to the motives or principles by which he is prompted and governed in the performance of his work. This is the obvious and only legitimate rendering of the text. Let us then, as we proceed in the discussion of this subject, examine not only the works of man, but his motives and principles of action. In many cases, man's works declare his motives and principles; and in other cases, the nature of his work is to be determined upon from his certified (certified by God) and declared principles and motives of action.

1. Let us look at the works of man as they affect his fellow man. He must have been a poor student of human nature who is not convinced, from man's dealings with his fellow man, that "the heart is deceitful above all things, and desperately wicked." We may exclaim now as the apostle did, when, under the guidance of God's holy Spirit, he surveyed the works of man: "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways." Man is a selfish being: selfish in his dealings with his fellow man. In his intercourse with his brethren of the human family, he is not governed by the golden law, "Thou shalt love thy neighbour as thyself." He loves himself, but he loves his neighbour *only* when it becomes his interest so to do. Where a man's *interests* lie, there you find *him*. Find him not sacrificing those interests for the good of

others, but maintaining them by intrigue, by strife, by dissembling, by lying, by theft, by robbery, by fire, by murder, by slander, by cursing, by piracy, and by war. It is true, there are some exceptions to this statement; but those exceptions are found only when the great principle of self-sacrifice and devotion to the general weal, which the Son of God established in our world, has been planted in the human heart. In looking at the dark, bloody, selfish picture of human nature, we do see here and there a bright spot. A few there are in this world who do not live unto themselves, but unto Him who hath bought them by his precious blood.

"A noiseless band of heavenly soldiery,
From out the armory of God equipped
Invincible, to conquer sin, to blow
The trump of freedom in the despot's ear;
To tell the bruted slave his manhood high,
His birthright liberty, and in his hand
To put the writ of manumission, signed
By God's own signature; to drive away
From earth, the dark, infernal legionry
Of superstition, ignorance and hell;
High on the Pagan hills, where Satan sits
Encamped, and o'er the subject kingdom throws
Perpetual night, to plant Immanuel's cross,
The ensign of the gospel, blazing round
Immortal truth; and in the wilderness
Of human waste, to sow eternal life;
And from the rock, where sin with horrid yell
Devours its victims unredeemed, to raise
The melody of grateful hearts to heaven:
To falsehood, truth; to pride, humility;
To insult, meekness; pardon, to revenge;
To stubborn prejudice, unwearied zeal;

To censure, unaccusing mind; to stripes,
Long suffering; to want of all things, hope;
To death, assured faith of life to come;—
Opposing."

We hail with joy and gratitude every such instance of self-sacrifice, wherever it may be found. We pray that the number of heaven's patriots on earth may be increased, till all this mighty mass of intellect, that now throngs and agitates our world, shall be redeemed and consecrated to God. But we are contemplating man without the gospel—we are contemplating human nature as it is now, and has been for near six thousand years—selfish, cruel, bloody, murderous. What are the works of man in this world? Ask yonder consecrated spot, where a nation's birthright was first proclaimed. Hear its tale of oppression, of unrighteous exaction, of national revenge and assassination. Ask its places of justice, where guilty man is weighed in the balance of human judgment and found wanting. Ask every bolt on your stores, and every lock on your houses, what the works of man are. Ask yonder almshouse to tell you the dark history of most of its inmates. Ask yonder prison why it rears its granite walls, and drives its everlasting bolts, and hangs its iron gates. Ask the slave ship, with its chained, enslaved, weeping, groaning, suffocating, exiled captives. Go to the inquisition, and ask its mangled, tortured, butchered millions, what is the work of man. Let the wheel and the guillotine tell their tale of man's infernal cruelty. Stand on the field of battle, and hear its dying

groans, its widows' sighs, and its orphans' cries. See its victims frozen to death on the Alps, or whitening the plains of Waterloo, or drenching with their blood Bunker Hill. Go to France, and see the works of Voltaire blotting out her Sabbaths, burning her sanctuaries, stabbing her priesthood, flooding her metropolis with human gore. Go to Juggernaut—to Ganges' dark stream—to the cruel dominions of Africa, India, China—to our western wilds,—and hear the mighty tale of human wrong and suffering. Go where you will, you find man a selfish being, intent upon the destruction of his species—nay, upon the destruction of himself—if it may promote his present interests and gratification.

2. But let us look at the work of man—at his motives and principles, as they stand related to God. In all that we have said of man, we have regarded him only in his intercourse with man. But in all his works, in all his motives, in all his principles, he is accountable to God. God has claims upon him, which he may not resist with impunity. God has laws, which he may not violate on pain of death. The great code of laws by which man is governed, and every other moral agent, is summed up in a few words by the best expounder of heaven's statute book, the Son of God. It is this: Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself. This is man's duty. This is the only law that can so govern the human mind as to secure its everlasting holiness and happiness. This law obeyed,

and this world would be a happy world. This law obeyed, and there never would have been any discussion in our world whether there is such a place as hell for guilty, ruined man. This law protects the interests of men, angels, and God. This law binds the dominions of God together in one vast brotherhood. This law kept, and all is safe, holy, happy—this law violated, and all is ruin, misery, sinful. But this law needs some penalty to enforce it, otherwise it would be mere advice. It would not be law. Whoever heard of a law without a penalty. There is not such a thing even among the imperfect tribunals of earth. The penalty, too, must be in proportion to the magnitude of the interests which the law is intended to protect. If it is to protect the throne of an infinite God, its penalty must be infinite. If the precept is infinite, the penalty must be infinite. Otherwise, the penalty will not be adequate to the precept. Wherever the precept goes, it must be attended with a penalty sufficient to enforce it. Obedience to this law is the best thing, and disobedience the worst thing. Violation of this law fills the universe with the greatest possible evils, and the observance of it secures to the universe the greatest possible good. If so, then its reward must be the greatest possible good—even eternal life; and its curse the greatest possible evil—*eternal death.* This is a penalty in accordance with the precept; the one is equal to the other. This is the perfection of law; and God being perfect, must have a perfect law, even such a law as we have described, and with such such a

penalty. This law man has violated. No man has ever loved God with all his heart, and his neighbour as himself. There is none that doeth good; no, not one—they are all gone out of the way—they are together become unprofitable.

But God has had compassion on man in his fallen state, and sent his Son into the world, not to condemn the world, but that the world through him might have everlasting life. He has magnified the law, and made it honourable. He has become the end of the law for righteousness *to every one that believeth.* Now he that believeth shall be saved, and he that believeth not shall be damned.

But men will not repent and believe on the Son of God. By their works they show that the love of Christ is not in them, and by their faith they often declare that eternal life is a matter of right, and not of grace, suspended upon the conditions of repentance and faith. But the Holy Spirit is sent down to renew and sanctify the heart, and make man willing in the day of God's power. But even the Holy Spirit is resisted and quenched. "Ye do always resist the Holy Ghost: as your fathers did, so do you." That truth which he inspired is resisted, and when he attends that truth he is resisted, so that God in many instances says in his wisdom and mercy too, My Spirit shall no longer strive with man. Many a God-forsaken, truth-forsaken, Spirit-forsaken sinner, no doubt lives now, monuments of God's wrath, as they did before the flood. Treasuring up wrath against the day of wrath, and the revelation of the righteous judgment of God.

These are the works of man, then, toward God. Man is a violater of his law, an invader of the interests of his limitless empire, and a despiser and rejecter of his Son. Man in his folly dares to set his foot on creation's law, on creation's Redeemer, and on (if it were possible) creation's Lord! He would fill the earth with ruin, uncrown the inhabitants of heaven, and exile the universe from its Father and Friend!

II. What recompense must their works receive at the hand of God? "Also, unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."

What will God render to man for such works as fill our world, and send their story of guilt to the skies? What will he render to man for his violation of his law? Will he render to him pangs of conscience, as an appropriate penalty? True, the guilty soul has such pangs, and so fearful are they at times, as to almost induce the belief that they are the penalty of the law. But death is the penalty of the law, the "*second death*," not pangs of conscience. Will God render to the transgressor of his law, fear? True, fear is the offspring of guilt; and we have no doubt that many a transgressor is disturbed and harassed by his fears. But fear is not the *declared* penalty of the law. Death is the penalty of the law—that death spoken of in the 20th chapter of Revelation, and the 14th verse—that death which they are involved in who have no part in the first resurrection. Do and

live, neglect to do and die, is the alternative left to man. Neglect to do and die—not neglect to do and suffer the pains of an injured conscience—not neglect to do and be tormented by fear simply. But neglect to do, and die the *second death*—the death which takes place after the death of the body—after the resurrection—after the judgment day! The death which the soul will begin to die, when, from the judgment seat,—unforgiven, unanointed, unannealed,—it shall be sent down into everlasting fire, prepared for the devil and his angels.

"Also, unto thee, O Lord, belongeth mercy: for thou renderest to every man *according* to his work." Every man will get his due. Though men escape human tribunals, and pollute God's earth, and air, and creation, by their footsteps, and breath, and doctrines, yet there is one tribunal which men nor devils shall not escape. There they shall receive *according* to the deeds done in the body. Though there are motives of human action and principles of conduct dark, intricate, infernal—of which no human tribunal can take cognizance, no human law can reach—yet there is one who will judge the secrets of men by that man whom he hath ordained.

"Also, unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." *According to his work.* The *degree* of punishment will be in proportion to the degree of guilt. There will be no injustice. The atheist shall receive according to his work. The infidel will receive according to his work. The preacher

of false doctrines will receive according to his work. And a dreadful recompense will it be. Says Pollock:

"Among the accursed, who sought a hiding place
In vain from fierceness of Jehovah's rage,
And from the hot displeasure of the Lamb,
Most wretched, most contemptible, most vile,—
Stood the false priest, and in his conscience felt
The fellest gnaw of the undying worm—
And so he might, for he had on his hands
The blood of souls that would not wipe away.
Hear what he was. He swore, in sight of God
And man, to preach his master, Jesus Christ—
Yet preached himself: he swore the love of souls
Alone had drawn him to the church; yet strewed
The path that led to hell with tempting flowers,
And in the ear of sinners, as they took
The way of death, he whispered peace: he swore
Away all love of lucre, all desire
Of earthly pomp; and yet a princely seat
He liked, and to the clink of Mammon's box
Gave most rapacious ear. His prophecies
He swore were from the Lord, and yet taught lies;
For gain with quackish ointment healed the wounds
And bruises of the soul, outside, but left,
Within, the pestilent matter unobserved,
To sap the moral constitution quite,
And soon to burst again, incurable.
He with untempered mortar daubed the walls
Of Zion, saying peace when there was none.
The man who came with thirsty soul to hear
Of Jesus, went away unsatisfied;
For he another gospel preached than Paul,
And one that had no Saviour in it.

Most guilty, villanous, dishonest man!
Wolf in the clothing of the gentle Lamb!

Dark traitor in Messiah's holy camp!
Leper in saintly garb!—assassin masked
In virtue's robe! vile hypocrite accursed!
I strive in vain to set his evil forth.
The word that should sufficiently accurse
And execrate such reprobate, had need
Come glowing from the lips of eldest-hell.
Among the saddest in the den of wo,
Thou saw'st him saddest; 'mong the damned most damned."*

The rejector of Christ will receive his recompense. He who apostatized from his Father's faith —the faith of the gospel, will receive according to his work. He who grieved the Holy Spirit, and blasphemed his holy work, shall have his recompense. The Sabbath-breaker, the false husband, the faithless wife, the wayward child, the vile hypocrite, the self-deceiver, the profane swearer, the debauchee, the drunkard, the idolater, the whoremonger, the false swearer, and all liars, shall receive a recompense according to their respective works. Sad recompense—to hear the sound, "*depart.*" To commence an endless pilgrimage from the throne of God, mid darkness, fire, and pain. And in the lowest deeps of hell,

"Burning continually, yet unconsumed,
For ever wasting, yet enduring still;
Dying perpetually, yet never dead."

Suffering a punishment equal to his crime. By

* That Pollock is accounted as good authority, among the Universalists, is evident from their quotations from him. See the Rev. T. J. Sawyer's sermon at the installation of B. B. Hallock, &c., &c.

his sin he endangered infinite good, now he suffers infinite evil. He broke the laws of an infinite kingdom and an infinite God, and now he suffers their penalty.

III. Wherein consists the mercy of God in rendering to every man according to his work? "Also, unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."

If God should render *more* than according to his work to any man, he would not be a merciful or a just God.

If he should render to any man *less* than according to his work, he would not be a merciful or a just God. Mercy lifts up its sweet voice and says, do not render more to man than according to his work; and justice lifts up its stern voice and says, do not render to man less than according to his work. So mercy and justice agree, they harmonize. They are not at war with each other, as some would maintain. Would it be mercy or justice in God to render *more* to man than according to his work? Certainly not. This is admitted on all hands. And why? Because it is self-evident, and because, perhaps, it does not overturn any creed of ours. But would it be mercy or justice in God to render to any man *less* than according to his work? No! Even mercy would forbid this. This the text declares. God is declared to be *peculiar* in his mercy, because he renders to every man according to his work. If

God should render to any man *less* or *more* than according to his work, the 12th verse of the lxii. Psalm would no longer be true. Mercy can only come to the relief of the transgressor consistently with law. If mercy in any of its exhibitions were to contravene or prostrate law, then mercy and the law would be at war. Then mercy would be giving its testimony to the universe that the law was unnecessarily severe—that its claims were too pure—too holy—too high. And what a comment would this be for mercy to make upon the law of God? What a criticism would one perfection of God (his mercy) make upon another perfection (his justice). Mercy can only be extended to the transgressor in human tribunals where it will be consistent with law. The judge may *feel* for the culprit—may pity him—may wish *his life* in *preference* to *his death*—but not if law must be prostrated. No—rather than he go unpunished, he will sign his death warrant. If some *full equivalent* can be offered, then the chief magistrate can pardon with safety, but not otherwise. The parent may love his child, and love him while a prodigal, but if that child has violated parental and family law, he must be punished for the sake of others if not for his own sake. It is not always the benefit of the criminal which human laws contemplate. No, it is to make *an example of them to others*, that the law consigns to perpetual imprisonment, exile, or awful death. It is to maintain the majesty of the laws, and put a check on transgressors, that men are

often consigned to death. So in the government of God. God may prefer the life of the transgressor to his death. "Turn ye, turn ye, for why will ye die?" He may even so far prefer it as to offer a full equivalent to the universe for his death. But if the law is violated, and the conditions upon which the equivalent is offered are despised and rejected, then the transgressor *must* die. There is no hope for him. If he goes unpunished, God might as well repeal his law and bid rebellion fill his dominion with anarchy and ruin. Mercy would weep if the transgressor were to go unpunished. Justice would frown, virtue would protest, and heaven be hung with mourning and bathed in tears.

"Also, unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."

It is no more the benefit of the transgressor which is contemplated by the legitimate penalty of the Divine law, than it is under human tribunals, when the culprit is sentenced to death. It is to make an *example* of sin and sinners to all others that God will roll away the transgressor into everlasting flame. It is better that one or that one million should die forever than that sin should go unpunished and spread ruin through the creation of God. God legislates for the *general* good, and he may see and does see, if sinners were to go unpunished, then others would revolt, and others still, till not a song would be heard in heaven, or a harp strung to his praise beneath his throne.

Mercy to himself—mercy to his loyal subjects—mercy to all who are yet to come into being, urges God to render to every man according to his work. "Also, unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."

REFLECTIONS.

1. But how, says one, can a finite being, a being who exists on the earth only a few years, commit sin enough to expose him to infinite punishment? This objection is based upon the supposition, that the sins of men are according to the dimensions of the place in which they are committed, or to the time consumed in the commission of them. And is this the way we estimate guilt? Is this the way human tribunals compute guilt? May not the murderer, in one dark spot of earth, and in one moment of time, commit an act which consigns him to death. But suppose the murderer, on the day of his execution, should protest against the sentence of the law, and say—Why do you execute me? I was only a moment in committing the act, and the place where I committed it was exceeding small. Would the executioner stop in his awful task, think ye? The desert of transgression is not according to the time or place, but according to the *authority* contemned and the *interests* violated. The sinner contemns the authority of an *infinite God*, and violates *infinite interests*—therefore he must die the second death, or suffer

infinite evil. If he has violated infinite interests, and despised the authority of an infinite God, can he, consistently with law, suffer less than infinite evil or infinite punishment. The penalty must be in proportion to the crime. This is the perfection of human justice—this must be the perfection of Divine justice ever, that the crime and the punishment correspond.

2. We see in view of this subject the great error of those who have imbibed the doctrine of "Universal Salvation." And yet this very text has been preached from by a Universalist minister!! A dreadful text indeed for such to handle. But strange to say; it is just such texts that such men usually display their ingenuity upon. They will preach from texts which speak of the blasphemy of the Holy Ghost, (a sin which is *never* to be forgiven,)—they will preach from the texts which speak of the sin and awful end of Judas—they will preach from the text, He that believeth shall be saved, and he that believeth not shall be damned—they will preach from texts which speak of the final trial and doom of the wicked—they will even preach from texts which speak of the worm that never dies, and the flames that are never to be quenched—they will walk unconcerned where waves of fiery darkness 'gainst the rocks of dark damnation break—where thunder answers thunder, and wail, wail. Why! why is this? Is it that such men would convince their hearers of their dreadful hardihood? Is it that they feel a fearful foreboding with regard to these texts? Is it that

the Spirit of God directs their minds to these exhibitions of coming wrath as the last means of conviction and conversion? Is it that they know that these texts speak too plainly of everlasting punishment for the people to be mistaken, and therefore need the mist of false philosophy—the force of ridicule, and the power of irony?

Yet these texts remain—remain like flames on every page of holy writ, to flash their terrible meaning upon the reprobate's conscience till the end of time.

Our text remains; declaring that the very mercy of God, that perfection upon which the Universalist suspends all his hopes, will render to every man according to his work. God is declared to be merciful on this account, that he will not let the sinner go unpunished. He is merciful, not because he will not execute the penalty of his law—not because he will acquit those on the left hand—not because he will even quench unquenchable fire, or put out everlasting flames—but he is merciful because he will render to every man according to his work. "Also, unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work."

Finally, what have been our works, and what will be our consequent recompense. What have been the works of this assembly? What have been the works of each man in this assembly? Look over your past life, and say what have been your works? Have you been working for God or for yourself? Have your toils been such as

will give you pleasure millions of ages after the judgment day? Will the monuments of your exertions stand to your praise or your shame when the heavens shall be on fire?

What a work the drunkard is doing! What a work the profane swearer is doing! What a work the whoremonger is doing! What a work the liar is doing! What a work the thief is doing! What a work the faithless parent, the faithless husband, the faithless wife, and the disobedient child are doing! What a work the warrior and the oppressor are doing! What a work the Atheist and Infidel are doing! They who poison not the body, but the mind—they who stab not the body, but the immortal soul! They who break fountains of poison for their children and for their children's children. They who poison mind around them, and send a poisoning influence down the stream of time, that souls not yet in being may drink and die!

What a work he is performing who rejects the offer of pardon and eternal life!—who despises a Saviour slain!—who deafens his ears amid the cries and groans of the Son of God!—who will stand fast by the scene of crucifixion unsubdued, unmoved by its scene of atoning mercy! What a work he is performing, who declares before high heaven that neither its statutes nor its grace shall ever subdue, control or recover him! Who of you have performed any of these works? Are you all innocent? If any man say I have no sin, he is a liar, and the truth is not in him. What

shall we do, then? We have sinned! Our sins are now written in the history of this world. They already form a part of the records of eternity! Who, who shall blot them out? Dying friends, who shall blot our crimes from the book of God's remembrance? If they stand there unblotted till the judgment day, then God will render to us according to our work. There is one who can blot them out. There is one who offers to blot them out. There is one who has suffered and died to blot them out. On condition of repentance and faith he will blot them out so that they will not blot us out from heaven. Hear his own words:

"He that believeth shall be saved, and he that believeth not shall be damned."

LECTURE II.

Behold the Lamb of God, which taketh away the sin of the world!

John, i. 29.*

JESUS CHRIST said of John the Baptist, "among those that are born of woman, there is not a greater prophet than John the Baptist." Without stopping to inquire in what this greatness of the forerunner of the Son of God consisted, it evidently commanded universal respect, and on the part of his disciples, or at least some of them, an inordinate attachment. They regarded him not as the harbinger of the Son of Man, but as his equal, if not his superior. Hence John's declarations—"And he confessed and denied not; but confessed I am not the Christ." When asked if he was that great prophet, he said, no. "He it is, who, coming after me, is preferred before me, whose shoes'

* The following sermon is a reply to one by the Rev. S. W. Fuller, a Universalist minister of Philadelphia, (Pa.) which he preached from the same text. In his sermon he denied the total depravity of man, the supreme divinity of the Lord Jesus Christ, and laid great stress upon the sentence "taketh away."

latchet I am not worthy to unloose." It was probably on this account that he was so soon withdrawn from his public ministry. He could not remain a rival of the Lamb of God, he was therefore withdrawn from the scene—his ministry prematurely closed, that the Saviour alone might stand forth as the *way*, the *truth* and the *life* among men. This view of the subject doubtless made John resign himself cheerfully to the bloody decree of Herod. But before he suffered his early martyrdom he gave ample testimony of him whose coming he was sent to announce. In the text we have a part of that testimony which he bore to Jesus Christ. "Behold the Lamb of God, which taketh away the sin of the world!"

We propose on the present occasion to ask three questions upon the text, and to furnish such answers to them as are afforded by the word of God.

I. What is the sin of the world?

"Behold the Lamb of God, which taketh away the *sin of the world.*"

II. How was the sin of the world taken away?

"Behold the Lamb of God, which *taketh away* the sin of the world."

III. By whom was the sin of the world taken away?

"Behold the *Lamb of God*, which taketh away the sin of the world."

I. What is the sin of the world?

"Behold the Lamb of God, which taketh away the *sin of the world.*"

Sin, says the Apostle, is the transgression of law. This perhaps is the best definition of sin which can be given. This embraces the whole of sin. It is nothing more and nothing less than the violation of law. The question, then, how sin ever existed in our world? is similar to this one; how did moral agents ever come to transgress law? The question, how sin ever existed in heaven? is similar to this one; how came angels to transgress law? The answer is, because they chose to transgress. Men and angels, with powers and faculties adequate to keep law, and with motives sufficient to induce them to keep law, chose to break law. In this way sin found its way into heaven and into our world. Men and angels are the authors of sin, and not God. God could not transgress law consistently with his perfections. But sin exists, therefore law has been transgressed, and consequently some moral agents inferior to God must have transgressed it. But, asks one, if God foresaw that moral agents would sin, why did he create them? This question is designed to reflect on the character of God as a moral governor. The question amounts to this—why did God have a moral government if he knew that sin would be incidental to it. Sin is incidental to God's government. That is—moral agents may sin, and they may not. But God has chosen out of all possible governments *the best government.*

Sin therefore is incidental to the best possible government. The question, then, why God has a moral government if he knew that sin would exist, is similar to this one—why does God have the best possible moral government? But, says, the objector, why did he have any government at all, if he knew sin would be incidental to the best possible moral government? But has the objector wisdom enough to say that *no* moral government would be better than the present? Can he who is but a finite worm of the dust measure the works and ways of the infinite God? But the infinite God has chosen to have his present system of government in preference to all others—this is proof that it is the best possible. And he has chosen his present government in preference to no government at all—this is proof that the best possible moral government, though sin be incidental to it, is infinitely better than no government.

Suppose a man should ask, in reference to the crimes that are committed among men, how came adultery, and theft, and murder, to exist? The reply would be, men by transgressing law have given existence to them. Men there are in the community who are sufficiently depraved to commit these crimes—therefore they exist.

But, asks one poorly skilled in the utility and science of human governments—why did our wise forefathers erect a government in this land if they knew there would men rise up and violate law and introduce wretchedness and suffering into this otherwise happy republic? Why did they

toil and bleed and die for a government like ours, which, while it is the best possible, yet crime is incidental to it? The answer is obvious—crime must be incidental to the best possible government. The best possible government is better than no government, and the good flowing from the administration of a government the best possible, will outweigh the evil flowing from the same government.

But, says the thief—annul your laws!—annul your laws!—better have no law than a law which will punish the guilty and protect the innocent.

And so says the sinner—annul your law—annul your law—better have no law than a law which will punish the transgressor and throw its bulwarks of protection around the loyal subject. But human law-givers and legislators would say, "*No—let law reign;*"—and the Law-giver of the Universe says —"*No—let law reign for ever and ever.*"

"The sin of the world," then, of which John speaks, is the transgression of law. It is the transgression of law by a free agent, and a free agent inferior to God. Sin, then, in its *origin* and *perpetuity*, is owing to moral agents among men and among angels having freely violated law, and *still purposing* to violate law.

No man and no angel can be a sinner any further than he transgresses law—"for sin is the transgression of law."

But what law is this, the violation of which constitutes sin?

All will agree in the answer—that it is that law

contained in the Ten Commandments—that law which God wrote with his own finger in the skies, and gave to Moses on Mount Sinai—that law which the Son of God alluded to when he said, I came not to destroy the law and the prophets, but to fulfil them—that law, the divine summary of which is, "thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself"—that law, before one jot or tittle of which shall fail, the heavens and the earth shall pass away.

This law then is the law which, being violated, sin exists—"for sin is the transgression of the law."

This law is the law of God. This law is the law of God's empire. In its precepts it reaches all his interests, it involves all his claims, it contemplates all his rational creatures, it reaches all, progresses with all, endures with all. It is the law of an infinite God—aims to prevent infinite evil, and secure infinite good. Obedience to this law is the best possible good, and disobedience the greatest possible evil. Its rewards and penalties then must be in proportion to the character of the precept. Every human law is armed with a penalty equal to the precept. If the law enacted is for the defence of great interests, such as life and reputation, it has and must have a corresponding penalty. If it had not a penalty equal to the magnitude of the interests it is intended to defend, then it is an imperfect law, and does not fully protect those interests which it was designed to protect. This is the beauty and perfection of human

law—when the penalty is just in proportion to the precept.

But God's law, in beauty and perfection, must equal the laws of finite man. The infinite God then must have an infinite law—a law adapted to his own perfections—to his own infinite capacity—a law which shall extend from the throne of the universe round the universe. But this law must have a penalty, or it would be no law. Who ever heard of a law without a penalty? And this law must have a penalty equal in magnitude to the interests which it is intended to defend. But it is intended to defend the interests of God, angels, and men. And are not these infinite, and consequently must there not be an *infinite penalty?* If the interests which the law aims to protect are infinite, then the penalty must be infinite. An infinite law must have an infinite penalty. But how, asks one, can finite man break an infinite law? How can finite man refuse to love God with all his heart, and his neighbour as himself? This is the real question. But man does refuse to do this—therefore he can break an infinite law—therefore he must fall under the curse of an infinite penalty. Man tramples upon a principle which God is governed by, and which he desires all his creatures to be governed by, viz. that every moral agent should do all the good he can. This man refuses to do. As far as his agency and influence goes, he violates a principle upon which the throne of the Eternal is based, and which fills the empire of God with holiness and bliss. He invades the inte-

rents of Almighty God, and he must suffer the consequences. This is the sin of the world. This is man's sin. This is *total depravity.* This is that total depravity which some deny. This is that total depravity which some who profess to heal the moral distemper of man say they know nothing about—which they declare in the presence of God and many witnesses is not to be found in the Bible! They can behold man violating the laws of God, and yet deny the total depravity of man's heart. They can look around them upon the melancholy evidences of man's depravity, and yet deny that man is depraved totally. They can bolt their own doors to exclude the thief and the assassin, and yet proclaim that man is not totally depraved. They can see men plundering the universe of its rights, and robbing God of his glory, and yet declare that man is not totally depraved. They can listen to the testimony of God himself, when he says, "there is none that doeth good, no not one," and yet give even God the lie, and declare that man is not totally depraved. Is it a wonder, if a man can be blind to this truth, he can be blind to any other truth? Is it a wonder, that if a man can preach that men are not totally depraved, he can preach any other error, till he denies all truth and rushes into the bottomless hell of atheism?

Man violates law, and violates a law adapted to his moral nature—a law claiming all his affections —*all his affections*—all his powers. If he transgresses such a law he is totally depraved. It is man's firm, fixed, voluntary choice to violate God's

law. This is total depravity. This is the sin of the world alluded to in our text, which the Lamb of God came to take away. This leads us to our second question, viz:

II. How was the sin of the world taken away—or in what sense was it taken away?

"Behold the Lamb of God, which *taketh away* the sin of the world."

There are but two senses in which the Lamb of God could take away the sin of the world; and there must be two to harmonize with the facts in the case.

1. The Lamb of God taketh away the sin of the world by making an *atonement* for it. He became the end of the *law* for righteousness to every one that believeth. By his incarnation, sufferings and death, he magnified the law and made it honourable. He came to defend the interests of a prostrated law, and to render such a voluntary satisfaction to its claims as would open the way for God to forgive and save the believing sinner. The curse of a violated law was resting upon man. A sacrifice was called for of sufficient dignity and worth, which would make the same impression upon the universe, of God's abhorrence of sin, as the death of the sinner would. This sacrifice the Lamb of God rendered, and thus took away the sin of the world, or in other words, the curse of the law. He stooped from heaven to earth, and by his obedience and death atoned for sin—elevated the law, and sent forth a commanding and

binding influence upon the government of God. When he hung upon the cross, then a display of God's justice was made, which the entombment of the universe in hell would have failed to make.

In as far as he atoned in his death for sin he took away the sin of the world. So far as he rendered it possible for God, consistently with his justice, to forgive one sinner on certain conditions, he rendered it possible for him to forgive all on the same conditions. So that an atonement has been made for the *whole world.* Not for the elect simply, but for all mankind. God can now, in view of the atonement, be just, and yet the justifier of *every one* who believeth in Jesus. This is one way in which the Lamb of God *taketh away* the sin of the world. In this man had, it is true, no choice. It did not depend upon his repentance or faith whether the atonement should be made. God did not consult man. The only time a created being was ever consulted on this branch of the subject, was when that memorable question was asked in heaven —"Who will go for us and whom shall we send?" But there was no created being that could answer the question. Neither before nor since have men or angels been consulted. The plan was laid from before the foundations of the world—before a single star had moved upon its orbit, or sun shone upon creation, this plan of man's salvation was formed.

2. But the Lamb of God taketh away the sin of the world in one other sense, viz: by securing the subjugation of sin in the heart, and the commence-

ment of repentance, faith, and holiness. It is one thing to secure a pardon by a proper and an adequate influence—but it is another thing to make the criminal *consent* to *accept* of it, and *consent* to become a *better man*. The criminal may love his chains and his dungeon—he may be set upon crime, *past recovery*—what is to be done then? Let the Universalist answer.

The sinner's pardon has been secured; and offered, written in blood, upon condition of repentance and faith—but he will neither repent nor believe. What then is to be done? Is he to be crushed to atoms? Is this the way God deals with moral agents? No, they must accept of salvation. They must repent and believe, or the atonement can do them no good. The sin of the world, *so far as man is concerned, must be taken away conditionally.* Man's rejection of salvation does not invalidate the worth of the atonement in the government of God, but it places him in such a relation to the atonement as renders it a moral impossibility to save him. God cannot save the sinner without an atonement, and he cannot save him with one, *if he reject it.* If he refuse to repent and believe, though God might take him to heaven, yet he would still have a hell in his own bosom. It would be no heaven to him, though the atonement were perfect.

But, says one, he *taketh* away the sin of the world. But we are not to wrest the Scriptures to our own destruction. We are not to stake our

everlasting all upon a word. Yet there are some who do:

> "He had an art—
> A kind of hellish charm, that made the lips
> Of truth speak falsehood, to his liking turned
> The meaning of the text, made trifles seem
> The marrow of salvation; to a word,
> A name, a sect, that sounded in the ear,
> And to the eye so many letters showed,
> But did no more—gave value infinite;
> Proved still his reasoning best; and his belief,
> Though propped on fancies wild as madmen's dreams,
> Most rational, most scriptural, most sound."

Christ said, *ye will not come unto me* that ye may have eternal life. Did he take away their sins without the consent of their will? Did he ever save a sinner without consulting his will—his reason—his conscience—his affections? Would it not be a sight that would shock angels to see Christ dragging a sinner to heaven against his will? But suppose he should? Suppose he gets the rebel within the precincts of the second paradise—what then? He is a rebel still. He can sing no song. He has no crown, no harp, no love. An atonement has been made, but sin, the *reign* of sin was not brought to a close on the earth by repentance and faith. While on the earth he refused the conditions upon which Christ offered to take away *his* sins. The pangs of remorse are consequently not yet ended. The dominion of fear is yet perfect. The passions, and appetites, and lusts of the soul

have not been slain. His covenant with death and his agreement with hell stand firm. What, then, would the unhumbled, unsubdued sinner do in heaven? How could he stand in the presence of that holy God who out of Christ is a consuming fire?

But there are some who do consent to the terms of salvation. There are some that rejoice in their emancipation from sin. They love to repent. They love to obey the law of God. They love to recline upon the arms of an Almighty Saviour. They show by their *works* the *genuineness* of their repentance, and faith, and love. They do not calculate upon the mercy of God, while rejecting Christ and living in sin. They have evidence of their final justification before God, only as they have evidence that they are united to Christ by faith—by a true and living faith—a faith that works by love, and purifies the heart, and overcomes the world. They are willing Christ should take away all their sins—not one single sin do they wish to retain. They would be crucified to the world and the world unto them. Many such have reached heaven, and many more will reach there. So that Christ will not have died in vain. "I beheld," says John, "and lo! a multitude which no man could number, gathered from all nations, stood before the throne and before the Lamb: and they cried with a loud voice, saying, Salvation to our God and to the Lamb! Blessing, and glory, and wisdom, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!"

Here let us remark—it is strange that any should be found, who, calling themselves Christians, and Christian ministers, refuse to pay Jesus Christ that worship here on *earth*, which he is represented in these passages as receiving in *heaven!* Such persons, if they are admitted into heaven, will have indeed to learn a *new song*, for they must learn a *new religion!*

We come now to the last question upon the text, viz:

III. By whom was the sin of the world taken away?

"Behold the *Lamb of God*, who taketh away the sin of the world."

Was this Lamb of God a created being, or an uncreated being? What does John say of him in the chapter from which our text is taken? In the beginning *was* the Word, and the Word was *with* God. He was then, at least in the beginning, *with* God. "In the beginning," here, according to Grotius, means from eternity. He was, according to this, one of the *persons* in the Godhead. But he says also, that this Word which was in the beginning with God, *was God.* And this Word which was God, became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. This is good testimony.

The angels testify upon this subject: "I heard," (says John) "the voice of many angels round about the throne, and their number was ten thousand

times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain!" When the Father introduced his Son into the world, he did it with the proclamation, "Let all the angels of God worship him." But could they worship him if he was not God? Would it be right to worship any created mortal, however exalted? But Christ was worshipped when on earth, and is worshipped now in heaven —therefore he must be God as well as man.

Again: The work which he is declared to have done, shows him to be a Divine being. He took away the sins of the world. But how could he have done this if he was only a created mortal? How could he, as a created being, do any thing more than keep the law of God perfectly himself? In that case he would have had no *time* nor *capacity* to do any thing more than meet the demands of the law in his own case.

But an atonement was needed for man. A Saviour was called for, who in addition to perfect obedience must possess sufficient dignity of character to give that obedience *infinite value.* An infinite law was violated, and an infinite atonement was needed. The Lamb of God made that atonement; therefore he was God as well as man. He *magnified* the law and *made* it *honourable.* He performed the mighty task of taking away the sins of the whole world. He bore our sins and carried our sorrows. He was stricken and smitten of God, and afflicted. The physician of the body takes away the maladies of the body by the application

of means external to himself. But the physician of the soul had no remedy external to himself. The only remedy he could afford was his own agonies and blood. Nothing but his blood would stop Justice in his pursuit of the sinner. "The justice of God, not to be propitiated by any other means, pursues the sinner on earth and in hell; nothing in the universe can arrest it in its awful career, until it stops in reverence at the Cross of Christ." At the cross Justice sheathed his glittering sword, to be drawn no more till the judgment day—sheathed it in the soul of an expiring Saviour. Then, when the sun was eclipsed—then, when the earth quaked—then, when the dead arose—then, when the Lamb of God said, "It is finished"—the sin of the world was taken away. Taken away by one who was competent to the almighty task. Taken away by one whose sufferings shrouded the sun in mourning, and whose groans shook this great globe.

REFLECTIONS.

1. We see in view of our subject why some deny the divinity of Christ. If the law was an infinite law, then its violation brought an infinite curse upon man, and then it required an infinite one to remove that curse from man. But he who came to be a propitiator for our sins, and not for our sins only, but for the sins of the whole world, was God—God manifest in the flesh. Was the sacrifice too great? Was the atonement too exten-

sive? If the law violated was a finite law—if the curse was a finite curse, then it was. But as the sacrifice for sin was an infinite sacrifice, it demonstrates the infinitude of the law and of the penalty. Well may men tremble in view of a Deity incarnate atoning for sin. This makes sin appear exceeding sinful. This points forward to the infinitude of that curse which must fall upon the transgressor who dies without repentance and faith.

Again: We see in view of our subject another reason why some deny the Supreme Divinity of the Lamb of God. If the Son of God was only a created being, then his work in atoning for sin corresponded to his powers and capacities. This view of his character makes sin a small matter—a little evil, which could be taken away from the world by a created being.

If Christ was not God as well as man, then man was not wholly lost—then man was not *totally* depraved. Show that Christ was not God as well as man, and you show a limitation to man's depravity and ruin. No wonder that some are anxious to show that the Lamb of God was not Deity as well as man.

But take the testimony of John, that the Word which became flesh was God, and then you show the unlimited extent of man's depravity and ruin. Show the deity of the Saviour, and then you show the *total depravity* of man. The fact that it required an Almighty Saviour to help man is proof positive that he was in a helpless condition. If

angels could have succoured him, they would have been sent—if armies of them could have delivered him, they would have come. But all created intelligences said, "We cannot help fallen man. His depravity is too dreadful, his ruin is too dark and deep." Therefore it was that the "Word which was God" had to become flesh. Therefore it was, that when such a deliverer came into our world, the angels could not confine their joys to the heavens, but came rushing down from every star to sing in sweetest strains the advent of the Son of God into our world. Man cannot bear those awful views of sin and its curse which the character and sacrifice of the Lamb of God unfold. Rather than learn their character and doom at the cross, they will go there and tell their Prophet, Priest and King, "thou art *only* a man;" and when the sun grows dark and proclaims that he is God as well as man—when the dead spring from their mouldering sepulchres to testify to it—when the whole earth shakes and quivers like an aspen leaf, declaring the *infinitude* of the sacrifice—proud, unhumbled, self-deceived man, can look on the terrific scene and say, "thou art only a man!" And why? Because if he was God as well as man, it affords them too dreadful a comment on the law and on its penalty, on sin and on its ruins. This is the reason why there are so many assassins of the Lamb of God in our world. This is the reason why they would quench the lustre of the Star of Bethlehem, and dethrone the Son of God!

Again: Our subject shows the importance of

comparing Scripture with Scripture, in order to find out the will of God.

If the text was all that we had of the Bible, we should, in a matter of such immense concern to us, ask how the work, which it declares has been done, was done.

"Behold the Lamb of God, which *taketh away* the sin of the world."

"*Taketh away*," "what does that mean?" says the humble inquirer after truth. Does it mean that he has borne away sin out of the world, so that there is no more sin in the world? No; it does not mean that. Does it mean that the sins of the world are taken away without the consent of the world? Does it mean that the sins of man's heart are taken out of it without the consent of the will? No; because in that case man would be a mere machine, and not a moral agent. Does it mean that the sins of the world are taken away without faith in the Lamb of God? No! For in another place we read, "he that believeth shall be saved, and he that believeth not shall be damned." Does it mean that the sin of the world is taken away so that the curse of sin will not visit the transgressor in *another* world? No, for John in his prophetic vision of the Judgment Day, tells us, in the twentieth chapter of Revelations, 14th and 15th verses—"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life, was cast into the lake of fire."

Does the text mean that the Lamb of God taketh

away the sin of the world so that in some cases sin and its curse will not reign over the transgressor *for ever?* No! For Matthew, in the twenty-fifth chapter of his Gospel, and the 46th verse, informs us of the doom of the wicked. "And these shall go away into *everlasting* punishment." Not these shall go away into punishment which shall come to an end. Not these shall go away into punishment for a thousand or for a million of ages. Not these shall go away into punishment which shall be *almost* everlasting. No! But his language is—"And these shall go away into *everlasting* punishment." And in the 41st verse of the same chapter he tells us, that the Lamb of God will on the judgment day say to them on his left hand—"Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." The fire is not only *everlasting*, but it was prepared originally for the *devil* and *his* angels. An awful fire for man to be cast into!

What does the text mean, then? "He *taketh away* the sin of the world." Why it means, and only means, that he made an atonement for sin. That he made an atonement for the sins of the *whole world*. And that through the atonement, some *will be saved*.

But, says one, if he made an atonement for the sin of the *whole world*, does not that prove that all will be saved? If it is an atonement whose benefits are given to man unconditionally, it may prove it. But the benefits of Christ's death are offered conditionally to the sinner—conditions which re-

quire his repentance, his faith, his submission, his obedience, and his love. We allow and rejoice in the fact that some do comply with these terms of salvation. But do all? Do all? Does he, who denies the deity of Christ, and casts contempt upon the amazing sacrifice of the Lamb of God, submit to these conditions? Does he, who is trusting to the *imaginary goodness* of his own heart for *acceptance*, submit to these terms? Does he, who is a lover of this world and its follies, and who has not the love of the Father in him, comply with these conditions? Do the tavern-hunter, the grog-shop-lounger, the horse-racer, the gambler, the whoremonger, the adulterer, the assassin, the destroyer of his own life, comply with the terms of salvation?

Let these things be proved *first*. Let it be demonstrated that *every* sinner who dies has repented and believed on Jesus, and then we will allow that the salvation which was *designed* for the whole world, will finally *save* the whole world. But that can never be done. God has set that matter forever at rest. We hear of these same characters in the world beyond the grave. Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. "*For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*"

Finally: In view of our subject, we are prepared to exclaim with John, "Behold the Lamb of God, which taketh away the sin of the world!"

This Lamb of God claims our attention. His intrinsic greatness claims our most profound admiration. The material universe, in its vastness, harmony, and splendour, may claim the attention of man. But every star was made by the Lamb of God. Those vast things which Newton saw are only the traces of his power and wisdom. It is the *intelligent* and *moral universe* that claims the most exalted conceptions and love of man. It is the central luminary of this system which we are invited to behold! The sun of righteousness! The Lamb of God! The Lamb in the midst of the throne! The Lord of life and glory expiring upon the cross! Well may angels desire to *look* into the mysteries of man's redemption. Well might we make this master-piece of the manifold wisdom of God our constant theme of adoration. Nothing but the most astonishing infatuation prevents every one of us from looking at the Lamb of God to-day. If a *correct* vision of him involves our safety and defence—if it forms the pillar of our support—if it supplies the shield of the soul—if it is the only hope of the guilty, the only comfort of the dying, the only prospect of eternal happiness, surely we cannot turn away from such a sight without danger!

He trod the wine press alone. He came from Bozrah travelling in the greatness of his strength, with garments died in blood. He is mighty to *save*, even to the uttermost. He has laid the foundation in his own blood upon which we may build our hopes of immortality. He went into the

shadow of death, into the lowest parts of the earth, that he might lay deep the basis of that edifice which was to rise as high as the throne of God! This is a view of the Lamb of God which you must take or perish. You must see him where he bore our sins in his own body on the tree, or you are undone. Any other view of the Lamb of God than this is a spectre—nothing—shadows—and who of you will rest his soul on a spectre, on nothing, on shadows! O! if there be any other door of hope, enter it without delay. If there is any other name given under heaven whereby you can be saved, then trust in that name. But if there is no other door of hope, if there is no other name given under heaven whereby you can be saved, then behold the Lamb of God! In the land of Israel there were several cities of refuge, and the criminal might flee to that which was nearest; but there exists only one for us; one hope set before us to which we must flee for refuge; one "man who is a covert from the storm, a shadow from the heat." In the Lamb of God you may obtain present peace: beholding Him you may die with tranquillity and joy, and rise through Him to mansions of eternal glory. Behold, therefore, ye sinners ready to perish, "Behold the Lamb of God!" Now is the time to behold him. This very day you may see him by faith. Now he is the Lamb, inviting you to come. But he is also the Lion of the tribe of Judah. He is also the Judge of the quick and the dead. Then you will behold him, but it may be from the left hand.

Then you will behold him, but it may be to meet the glances of his withering, scorching eye! Then you will behold him, but it may be to hear him say, as he will say to many, Depart ye cursed into everlasting fire, prepared for the devil and his angels. Then, as you behold slighted, abused, rejected, infinite love turned to wrath, you will never wish to see the sight again. You will plead for the lightning's wing that you may rush far away from his presence, and bury your soul in unquenchable flames!

LECTURE III.

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

Acts, xxviii. 22.*

PAUL, an Apostle of Jesus Christ, was delivered a prisoner from Jerusalem into the hands of the Romans by the Jews. Through the influence of his persecuting brethren, the Jews, his condemnation was procured before Felix. But Paul, understanding his rights as a Roman citizen, appealed from the judgment of Felix to Cæsar. He had arrived at Rome, and while in custody awaiting his trial, he called the chief of the Jews together, that he might lay before them an account of his sufferings, and secure from them that sympathy and interest which it might be in their power to bestow. When these Jews had assembled, they

* The Rev. A. C. Thomas, a Universalist minister, of Philadelphia, (Pa.) preached from the above text; and the author being shocked at the sentiment that the "sect" alluded to were Universalists, and that it was them who were "every where spoken against," with permission gave notice that he would preach from the same text, on the next Sabbath, in his own church.

said to Paul, in the language of our text, "We desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against."

The main points of inquiry in our text are these, viz:

I. What sect was it which was so much spoken against in the Roman empire?

For as concerning *this sect*, we know that every where it is spoken against.

II. What were their *religious doctrines?*

III. What were the reasons which induced ungodly men then, and which induce ungodly men now, to speak against them?

"For as concerning this sect, we know that every where it is *spoken against.*"

I. What sect was it which was so much spoken against throughout the Roman empire?

Was it the sect which are now denominated Universalists? Will any man stand up before an enlightened audience, and make such a declaration as this! Will any man so far presume upon the gullibility of his hearers, as to tell them that Paul was a Universalist preacher, and that the rest of the Apostles were Universalist preachers, and that "*this sect,*" who were their converts, were their Universalist friends?

Yet he who maintains the doctrine of Universal

Salvation must maintain such sentiments. For if the thirteen apostles, who had spread Christianity through the nations, were not Universalist ministers—if the disciples of the Lord Jesus Christ, and those who were subsequently converted under the preaching of his apostles, were not Universalists—then God have compassion on every Universalist and every Universalist minister who has appeared on the earth since!

If they did not broach the doctrine of Universal Salvation—if they did not believe it—then who in modern times will have the temerity to preach such a doctrine, or to venture the interests of his soul upon it!

II. That we may know who "*this sect*" was, let us search the Scriptures, and find out what were the doctrines which they preached, and in which they believed. In the Gospel we have a full account of "*this sect*," of their origin, of their progress, and of their faith.

Let us conduct the inquiry with special reference to the query, "Whether this sect were *Universalists?*"

We lay down the position, which no one will deny, that Jesus Christ was the founder of "*this sect.*"

What then was *one* of the doctrines which Jesus Christ preached. He said to his hearers, "Fear not them that kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. But I wil fore-

warn you whom ye shall fear: fear him which after he hath killed, hath power to cast into hell." "But," says one, "this hell means the Valley of Hinnom near Jerusalem." But allowing this, and allowing that the body might be thrown into this valley after death, what becomes of the soul? Was the soul, the immortal mind, to be cast into the Valley of Hinnom? And are we who live in America, when we die, if we die impenitent sinners, to have our dead bodies transported across the Atlantic Ocean and carried to Jerusalem, and there be cast into the Valley of Hinnom? We suspect that the fire has gone out in the Valley of Hinnom before this time!

Again: Jesus Christ said, "the hour is coming, in the which all that are in their graves shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." Speaking of the judgment day, Christ said he would then say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Depart, ye cursed, into everlasting fire, prepared for the devil and his angels. "These shall go away into everlasting punishment, but the righteous into life eternal." "As therefore the tares are gathered and burned in the fire, so shall it be in the *end of the world.* The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched; where the worm dieth not, and the fire *is not quenched.*" This fearful declaration of our Saviour is repeated three several times.

Our Saviour's parable of the rich man and Lazarus contains the doctrine of future and endless punishment. "The rich man died and was buried; and in hell he lifted up his eyes, being in torments. And he cried and said, Send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." But he was denied even a drop of water. The reply which Abraham made to him was, "Besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence." This is a parable, and a parable always illustrates truth. This then is the doctrine which he taught, respecting the future punishment of the wicked, who was the founder of "*this sect*" so much spoken against in Rome.

What did his followers teach in regard to future punishment?

Says John the Evangelist: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God *abideth on him.*"

Says John, declaring the words of Christ: "I

said therefore that ye shall die in your sins, and whither I go ye cannot come."

Says Luke, recording the testimony of our Saviour: "Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able."

Says Matthew, recording the same testimony: For what is a man profited if he gain the whole world and lose his own soul?" "But the blasphemy against the Holy Ghost shall not be forgiven unto men. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, *neither in the world to come.*" "There is a sin unto death; I do not say that he shall pray for it."

Paul says: "For many walk, of whom I have told you before, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction." "When the Lord shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who *shall be* punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints." "For if we sin wilfully after that we have received the knowledge of the truth, there *remaineth* no more sacrifice for sins, but a certain fearful *looking for* of judgment and fiery indignation, which shall devour the adversaries. For we know him that hath said, Vengeance belongeth unto me, I will recompense saith

the Lord. It is a fearful thing to fall into the hands of the living God. How shall we escape, if we neglect so great salvation?"

Was Paul a Universalist preacher? Is there any thing in these quotations that afford the least shadow of evidence that he either taught or believed in the doctrine of Universal Salvation? If Paul was not a Universalist preacher, were his converts? And if Jesus Christ and his apostles and disciples did not preach or believe in this doctrine, what an awful dilemma are the Universalist preachers and their followers of the present day in! If the Great Founder of Christianity is against them—if all the apostles are against them—if all the Christian church is against them, what secret fears and misgivings must harass them, and what a dark cloud broods over their future prospects!

"This sect," then, which were so much spoken against in ancient times, held, as one of their cardinal doctrines, *the future and endless punishment of the wicked.* They were the immediate disciples of the Lord Jesus Christ. The sentiments which they taught, and in which they believed, they received from the very lips of the Son of God, or from those who published the Gospel under the guidance of the Holy Spirit.

III. What were the reasons then, and what are the reasons now, which induce ungodly men to speak against "this sect?"

As we have examined only one of the funda-

mental doctrines which "this sect" held then, and which they hold now, so we will examine only those objections which are urged against this doctrine.

1. The doctrine of future and eternal punishment which "*this sect*" holds, imposes too great a restraint upon the wickedness of men. This is one of the reasons why this sect is so much spoken against. This doctrine not only declares that "the wicked shall be turned into hell, and all the nations which forget God," but it involves a moral law; —a law of infinite and changeless purity—a law extending its holy claims to the interior dominion of the heart. Over all the great empire of mind it travels with God-like authority and God-like purity. "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself," is the claim which it sets up over all the vast territory of the intellect.

This, lawless men cannot endure. To this claim they cannot yield a cheerful acquiescence. But this claim would not call forth so many hard speeches, if it were mere *advice*. But when "this sect" maintain and show by infallible proofs that it is law—law armed with an *appropriate* penalty, then they are spoken against. When this sect meets the transgressor of this law, and declares to him, that "the *soul* that sinneth *it* shall die," then he speaks against it. Men wish to sin *unmolested, unawed, unrestrained*. Men wish to sin without regard to consequences. It is so in this world. The thief has no idea that a violated law will over-

take him. The murderer, when he plunges his knife into the heart of his victim, wishes to forget the penalty of the law; and after he has committed the bloody deed, he would fain obliterate that *memory* of his, which constantly *reminds* him of the *penalty* of a violated law. It is the *penalty* of human law that lawless men hate. They would upturn the foundations of every prison—they would demolish every gallows—hang every executioner, break up every tribunal of human justice, and transport to Siberia every officer of the throne of equity. So it is with transgressors of the divine law. They would not care if the law of God were written on every pebble, on every blade of grass, on every rising wave, on the door of every dwelling—hung out from every star, and girdling every sun—if it had no *adequate penalty*. Because they could transgress it then without fear. But now, that "this sect" maintain that this law of the universe *is* armed with a penalty *equal* to its *precept*, therefore they are every where spoken against.

Again: "This sect," who hold this doctrine, are spoken against because of the views which their enemies maintain it gives to the character of God. "This sect," says one, "in holding the doctrine of future and endless punishment, represent God as creating men on purpose to damn them."

What jealousy the enemies of this sect would fain exhibit for the honour of God. At one time they will contend that God has no *adequate* law, and thus exhibit the moral Governor of the universe as shorn of all his power and goodness—

and at another they will shed crocodile tears over what *they* deem a prostration of his mercy!

But "this sect," in holding to the doctrine of future punishment, do not represent God as creating men on purpose to damn them. What! shall we be told that when God creates men and places them under a law which alone can regulate their affections, command their wills, and encompass their immortality with its protecting influences and its exhaustless joys, that God creates men on purpose to damn them! What! shall we be told, that when we represent God as holding out the highest possible motives to secure obedience to such a blessed law, that we hold that he created men on purpose to damn them! What! shall we be told, that when man had broken this infinite law, and God had compassion upon him and sent his only-begotten and well-beloved Son into the world to die for his redemption, that we hold God created men on purpose to damn them!

What! shall we be told, that when man refuses to perform the conditions upon which this great salvation is suspended, and the third person in the eternal Godhead is sent down to renew and sanctify his heart, that God created men on purpose to damn them!

O what clear-headed men "this sect" have for their enemies! What profound wisdom do they manifest, and what delicate sensibility for the honour of our God!

In holding to the doctrine of future punishment, "this sect" hold to no such view of God's character

as this. We hold that God damns men only when he cannot consistently save them. That he punishes them only when they violate law. We hold, that the doctrine of future punishment, instead of exhibiting God as creating men on purpose to destroy them, shows the opposite fact. It shows that he does not wish them to be lost, and rather than have them lost will open perdition before them, and roll the thunders of damnation along their path.

The object which human legislators have in view in instituting civil government over men, is not to destroy them, but to prevent their destruction. Every penalty of every human law goes to preserve men, not to destroy men. Every penitentiary, with its mountain walls, and massy doors, and solitary cells, and its ceaseless toils, and its scanty allowance of bread and water, sends forth an influence upon the community, to prevent crime, and save men. Every prison, and every gibbet, is a monument of mercy as well as of justice. Hell itself, when viewed in its *restraints upon man*, and *upon the creation of God*, is one of the greatest monuments of mercy ever erected by the hand of Omnipotence. Next to the scene of crucifixion, it brings out the harmonious action of the perfections of Deity. Were there no hell, there would be no penalty for God's law. And a law without a penalty would be no law. And without law, God could have no government in this or any other world. And without government, what would become of mind! Without law, what arm could control the great ocean of human depravity, or what

voice could speak the conflicting elements of misrule into a calm!

Again: "This sect" are spoken against, because, as their enemies say, the doctrine of future punishment, which they hold, represents God as an unmerciful being.

Yet these same enemies, who are so jealous for God's honour, will contend with all their might that God punishes men in this world! O what a jewel is consistency! If it is consistent for God to punish men in this world, which our enemies allow, is it not consistent for him to punish men in the future world? "But," say they, "Christ has suffered once in the sinner's stead, therefore it would be manifest injustice to punish the sinner in a future state, as in that case the penalty would be twice inflicted."

But if Christ has so suffered the penalty of the law as that that penalty is removed, independent of any action on the part of man, why does the sinner suffer that penalty in this world?—which our enemies maintain! Is not this a "two-fold infliction of the penalty," and therefore does it not militate as much against the mercy of God as the infliction of the penalty of the law in a future state? But we maintain that the two-fold infliction of the penalty, which our enemies speak of, is not unjust. As it is inflicted on the sinner, it is just, for he has rejected salvation—as it was inflicted on Christ, or that which was equivalent to it, it shows the desire and deep compassion of God for sinners. Thus, from this two-fold infliction of the penalty, a two-

fold exhibition of the justice and grace of God is made, and two kinds of influences are sent forth to control, bind and sanctify the universe of God. So Christ will not have died in vain, nor will the finally impenitent sinner suffer in vain. The very argument of our enemies on this point, like a two-edged sword, is thus plunged into their own bosoms!

But the enemies of "this sect" make a strong appeal to our sensibilities. What parent, they whiningly ask, would cast his children into unquenchable fire—and is not God greater in mercy than man? Verily he is, and for this reason he will punish the ungodly.

In the first place, no parent has a right, and no parent is called upon to cast his children into hell. "*Vengeance* is mine, I will *repay*, saith the Lord."

But let us ask what parent is there who would of choice inflict upon his offspring that penalty of the law which our enemies say is suffered in this world? And yet is not God more merciful than man, who inflicts this penalty? What parent is there who would cause his children to perish by shipwreck, by pestilence, by earthquakes, by slavery, by war, and by the sword and fire of persecution? But because an earthly parent could not do these things, shall we contend that God does not? Will they, driven by the argument, deny the providential government of God in this world? Will they maintain, that he who numbers the hairs of the head, and watches the sparrow in its fall,

does not control the chariot of war—the course of the pestilence, and the heavings of the earthquake? If not, then are not these fearful dispensations as much against the mercy of God as the infliction of punishment in a future world?

But the demerit of sin, so far as we can estimate it, sustains the character of God in all the acts of his providential and moral governments.

We might as well say that God is not merciful because he sends the cholera among men, as that he is unmerciful because he will punish the finally impenitent. Let us, before we take it for granted that God is unmerciful in any of his ways, ascend all the heights, and penetrate into all the depths, and span all the lengths and breadths of his government. Till then, let us devoutly say, as did one of old, "Will not the Judge of all the earth do right?"

Again: "This sect" are spoken against, because, as their enemies say, in believing in the doctrine of future and eternal punishment, they maintain that infants are finally lost.

Driven from every other refuge, our enemies will thus endeavour to excite public odium against us. They tell their people that we believe that there are infants in hell not a span long. And for fear the public will not believe that we hold such a monstrous sentiment, they tell them that they have heard some of us declare it,—thus leaving their hearers with this alternative, viz: that either they are the most abominable liars that ever lived, or that we believe in the most abominable doctrine

that can be taught. But their hearers cannot believe for a moment that they will stand up in the sacred desk and lie before the face of God. So, in charity to their instructers, they take the other branch of the alternative, and almost believe that "this sect" do really teach the damnation of infants. But "this sect" declare that they neither teach such a doctrine, neither is it involved in the doctrine of future punishment. If we have taught it *as a sect*, we challenge them to name the year of the world in which we taught it: name the number who have taught this doctrine: give us their names, and let us see if they are sufficiently numerous to constitute a *fair representation* of the numbers and sentiments of "this sect." This sentiment is not a consequence of the doctrine of future punishment. Sin is the transgression of law, and if it can be shown that infants have transgressed law, then they must suffer the consequences. But until that can be shown, the damnation of infants cannot be shown. And if it cannot be shown that infants are lost from having violated law, their destruction cannot be predicated on any other ground whatsoever. We believe that infants are saved, every one of them. We believe that they make up no small portion of those who wake the lyres and wear the unfading crowns of heaven. To say that "this sect" believe in the perdition of infants, then, is the same thing as if our enemies should say—"Well, we are hard pushed for arguments against 'this sect,' and what we fail to accomplish by argument, we must accomplish by

satire, and ridicule, and public odium." But a system that needs the force of satire and ridicule to support it, is not supported by evidence, and a system which is not supported by evidence, will tumble into ruins amid the fires and thunders of the coming day of wrath!

REMARKS.

1. It is important, when we wish to know the religious sentiments of a sect, to go to those who belong to that sect, and who are competent to give us their views.

If this course had been pursued with Paul in the first place, he might never have been carried to Rome as a prisoner. And if this course had ever since been pursued by the enemies of the sect which has been so much spoken against, they might have saved themselves many hard thoughts, and many hard speeches. If this course had always been pursued by our enemies, they would never have taught or believed that we hold the doctrine of the damnation of infants. Men's selfish interests will often lead them to say things concerning "this sect" which are not true. Many men obtain their support by speaking and writing against one of the fundamental doctrines of "this sect." If they say, to make an impression, that they have no interest in misleading their hearers, then they say that which is not true; for upon the success of their endeavours depends their support. If they do not succeed in demolishing the doctrine of future

punishment, they will not have, for any length of time, hearers, (unless men will listen to them against their own convictions,) and if they do not secure hearers, they will have no salary, and if they have no salary, they will have no purse, and if they have no purse, they will die out of the community. Not so with "this sect." They have no selfish interest in building up the church of the living God. The very *nature* of the work precludes such an idea. They do not count upon a support only as they are successful in demolishing God's truth—only as they pull away one of the marble pillars of the universe! "This sect," and all their ministers, would prefer to die with starvation, rather than be found fighting against God. They would rather all their presses would stop, and the record of their existence be blotted out from among men, than dishonour God or his truth. But when we hear the representations of those whose very object is to turn the truth of God into a lie, we should not believe them. They have an important interest in deceiving us. If they cannot deceive you, they are undone for this world. Do not go to them, then, who oppose "this sect," to find out what "this sect" believe—but come directly to "this sect."

2. Because every body speaks against a sect, it does not prove that they are wrong in their sentiments or practices. "This sect" were every where spoken against in the days of Paul. From the palace of Nero to the remotest hamlet in the Roman empire, there were heard hard speeches against the

infant church of Jesus Christ. And as Christianity advanced in the world, hard speeches were exchanged for the sword, and the dungeon, and the fury of wild beasts, and the tortures of the stake. When Nero's concubines were converted, then it was that he illuminated his gardens and the streets of Rome with the burning bodies of the Christians. And as it was then, so it is now. "This sect" are every where spoken against. Go where you will, and you hear men blaspheme their God, assassinate their Saviour, revile their doctrines, belie their practices, and attack their characters. And probably the day is not far distant, when another Nero will arise, to light the flames of martyrdom. The very capitol of the nation, which now stands in its snowy whiteness the great temple of liberty and law, may become the grand slaughter-house of the saints, and its walls be stained with the blood of those who will die for the testimony of Jesus Christ. But though Christians should again become obnoxious to the whole world, it would prove nothing except that this world is in rebellion against the Christian's God.

3. It is a vain and a perilous thing to speak against "this sect."

All the hard speeches, and all the excruciating tortures against "this sect," have not stopped their progress in our world. "This sect" has outlived all its persecutors. It has survived the ruins of empires. Men who once set themselves in array against it, where are they?—where are their thrones?—who wear their crowns? No weapon

that has ever been formed against it has prospered.

And "this sect" not only survives, but the doctrines which they originally taught they teach still. The doctrine of future punishment still blazes on every page of the Divine record. It is there—and no human ingenuity shall ever demolish it. It has been denied in all ages, but still it remains, to pour upon the ear of a guilty world the thunders of retribution. It is not only a vain, but a *perilous* thing to speak against "this sect." If I were not a Christian, there is one thing at least I would never do—I would never speak against "this sect" or their doctrines. I would be taught a lesson from the past history of the world on this point. I would be instructed by even the possibilities of futurity. But in view of the past, and the present, and the future, I would join them—I would believe in their doctrines. Among all the doctrines taught in this world, I would embrace those which are held and taught by "this sect." "This sect," who own Jesus Christ for their founder—his apostles for their first preachers, and who number the brightest and the best who have ever left the shores of time—"this sect," which, during the lapse of ages, and amid the proud assaults of mankind, have remained even to the present day. If their doctrines are not true, then where shall we go in search of truth? If the doctrine of future punishment is true, by belonging to "this sect" we have nothing to fear—we shall surely be safe. If all are to be finally saved, we shall still be safe. If *it* is true, then all

who reject it will be lost.* If it is not true, we are at least as safe as others. If, in crossing a deep and rapid river, I have my choice between two bridges, one of which I know to be sound, from the multitudes which have passed over it in safety, and the other of which I know to be sound only from the opinions of a fellow traveller—I will go over the former. I will go over that bridge, which, even if it fall, will carry me safe down to the next, and *not* over that bridge, which, if *it* falls, there is not another below still to save me. Here "this sect" have two chances of salvation. Here are two chances to one. Those who believe in the doctrine of future punishment have two chances of getting to heaven, and those who reject it only one. If their system fail; in not providing against the coming wrath of God, they will be lost and for ever. If our system fail, and their's prove true, we are still saved by the mercy of God. Go not over the *doubtful* bridge. Go not over that bridge in which there may be rotten planks. Go over the bridge of the Bible. Go over that bridge, over which the *greatest* number have gone, shouting and triumphing. If it were a small interest at stake, it would not be so important. But the interest at stake, is no less an interest than the everlasting life of the soul. Go over that bridge, then, about which there is no misgiving—about which there is no doubt—which will not be attended with the least possible

* The Rev. A. C. Thomas, in his sermon to which this is a reply, ridiculed the idea of two chances of salvation.

danger. But, oh! when I see a man standing and telling you to go over that bridge which may be rotten, and not to go over that which will not hazard a single interest of your souls—I wonder at his motives—I think he must have some interest in deceiving you. No wonder he tells you not to believe what he says, but to go to the Bible. He is afraid of the responsibility which he assumes in giving you a wrong direction. But he will not wash out the blood of souls from his garments in that way. If he is afraid of the responsibility, let him renounce *altogether* his misgiving system. Let him tell his hearers the secret fears and forebodings of his soul. Let him tell them his midnight thoughts. Let him tell them his fear of death and the grave. *We* do not end *our* discourse by asking you *not* to believe what we say. *We* are not thus afraid of *our* responsibility on this great point. We are willing our hearers should believe, and believe firmly, and believe till the day of their death, the doctrine of future punishment. We are willing to meet them at the judgment-seat of Christ, after having taught them this among other divine doctrines. We would be willing to stand by that *sound* bridge, and urge and entreat every traveller to pass over *it*. We would be willing to conduct all the present population of the earth, and all the coming generations of men, to the end of time, over that bridge. We would not be afraid of the responsibility. We would not be afraid to meet them all again around the "*white throne*." We should have no misgivings. We should have no pangs of

conscience. We should have no forebodings in view of death and the judgment. We could sleep sweetly every night; and when the night of death should come, we would sing—"O grave, where is thy victory? O death, where is thy sting?"

LECTURE IV.

And the serpent said unto the woman, Ye shall not surely die.

Genesis, iii. 4.

THE *doctrine* of Universal Salvation can claim an antiquity equal to that of the human race. No sooner had God set up his kingdom in Paradise, than a mighty scheme was set on foot in hell for its overthrow. The devil, that great ringleader of rebellion, entered the fair heritage of man, and there presented his hell-matured and hell-begun enterprise of subduing this world to himself, to the unsuspecting, happy representatives of the human family. God had put Adam and Eve upon trial. He had laid upon them one simple prohibition, viz: not to eat of the fruit of the tree of knowledge of good and evil. He had not only told them not to eat of the fruit of that tree, but to give his advice the form of law adapted to the constitution of man, he appended to it a motive: "In the day thou eatest thereof thou shalt surely *die*." The devil, being a good mental philosopher, began his work of revolution by essaying to remove *all restraint* from the

mind of Eve. He knew he must say something, or do something, to remove the penalty of the law of Eden, before he could persuade its inhabitants to sin. He commenced, as Universalist ministers do now, with an interrogatory of surprise and astonishment: "Yea! hath God said ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." The devil knew, if by his affected surprise and astonishment, and by his bold denial of the penalty of the law of Paradise, and by the promise of great good, he could persuade Eve that there was no penalty of death, he would gain his point. How very like the course which Universalist ministers pursue at the present day!

The *contradictions* and *tendencies* of this system of Universal Salvation, which the devil first preached in our world, will occupy our thoughts at the present time.

I. This system of Universal Salvation contradicts itself.

At one time we are told, that the violator of God's law suffers the penalty of that law in another world, by a limited punishment. Again, we are

told, he suffers the penalty of that law in this world. Again, we are told, that mankind are all to be saved, through the infinite atonement of Jesus Christ, and not by their own works. Again, we are told, that it would be unjust for God to inflict everlasting punishment upon the sinner; and in the next breath we are told, that Christ came into the world to save sinners. That is, that Christ came into the world to save sinners from the endurance of that justice which in itself would have been unjust. At one time, they tell us that the sufferings of the sinner in this world are *penal;* again, that they are *expiatory*, and again, that they are *castigatory*. While they maintain that man's sufferings are penal, they set aside the sufferings and death of Christ. If the sufferings of sinners are expiatory, how long does it take them to expiate their crimes by suffering? Some say, during the period of their probation; others, again, say for a hundred years, and some two hundred years, and others millions of ages after they are dead, in a future world. This view also represents Christ to have died in vain; for if sinners can expiate their own sins, what need have they of a Saviour? Why offer pardon to a criminal who has expiated his crimes by suffering? Would it not be insulting the man who has just completed his term of hard labour in the penitentiary, to offer him pardon? If the punishment of the sinner is castigatory, that is, if it is intended to reform him, how long will it take to do it? Some say, during this life;—others say, for millions of ages after death. Again, we are

told, that there is no such thing as positive infliction of punishment—that virtue is its own reward, and vice its own punishment. This also sets aside altogether the atonement of Christ, by which, in other places, and for other purposes, they maintain every knee is to be made to bow, and every tongue confess, and all be saved. What contradictions are these? Is truth, eternal truth, thus contradictory? Will truth thus destroy itself? Is truth divided against itself? Can a system, which thus contradicts itself, be true? Is there any such contradictions in the opposite doctrine of everlasting punishment? Can that doctrine be true, the maintenance of which dethrones the Son of God, denies his expiatory sacrifice, and robs God of his justice, and sets its advocates at war among themselves?

II. This system of Universal Salvation contradicts reason.

Reason declares that every sin should be punished according to its deserts. Reason declares, too, that some degree of punishment follows the sinner in this life. But reason declares, with no less force, that men do not receive a full retribution for their crimes in this life. Some wicked men are prospered all their days. Some, who spend their life in the *highest kind of wickedness*, viz: in perverting the truth of God, and poisoning the human mind, are permitted to go on in their awful career unpunished. It is true, they experience great remorse of

conscience, and great fear, so much so that they often exclaim, with Milton's fallen angel—

> "Me miserable! which way shall I fly—
> Infinite wrath and infinite despair?
> Which way I fly is hell; myself am hell."

But such great transgressors often die without repentance—they often die in the commission of their crimes—they go to the tribunal of a holy God, with their hands red in their own and in their brother's blood;—whereas some good men meet with misfortune after misfortune;—one heavy calamity succeeds another, till they are told to "curse God and die." Now reason declares, that all this unequal distribution of good and evil, never can be reconciled with the idea of a just God, unless there be a state of rewards and punishments after death. That very reason, therefore, which Universalists so often appeal to, testifies against them. The head and the heart of every Universalist are at war, one with the other. The heart says there is no retribution in *another* world. Reason says there is, and must be, or there is no just God reigning over *this* world. The heart says—I don't wish for retribution in another world, and therefore I will try to believe there is none. Reason says, I cannot consult your wishes in my decisions, but must decide according to *evidence*, and the evidence of this whole world goes to prove a future state of rewards and punishments.

III. This system contradicts the conscience.

The conscience of every sinner testifies that there is a judgment to come, when virtue will be rewarded, and sin punished. This testimony we have in the very bosoms of our opponents—so that when they do not choose to hear us speak, and when they do not choose to hear the word of God speak, they are still obliged to hear the mighty voice of conscience. This they hear by night and by day. This disturbs the quiet of their midnight slumbers. This gives agony to the death-bed. This, unless the conscience is seared, as with a red-hot iron, meets the transgressor at every step, declaring that there is wrath in *reserve* for him. Here, then, is conscience contradicted by the doctrine of Universal Salvation. Truth at war with the very organization of the human mind! Did God reveal that truth which gives the lie to that mind which he has made? Either God never made the human mind, or he never revealed the doctrine of Universal Salvation:—I leave you to judge which of the two propositions is true. The conscience and eternal truth will not and do not fall out by the way. Mind is adapted to God's truth, and God's truth to the human mind. If, then, a system is proposed to us, which contradicts our own minds, we are to infer that it will contradict the God of the mind, and therefore cannot be true.

IV. This system of Universal Salvation contradicts the justice of civil tribunals. The justice of civil tribunals punishes criminals with *positive* inflictions of suffering. Human laws, in all their

imperfection, do not say to the transgressor—"Commit your deeds of darkness, and all the punishment which you shall have, will consist in the necessary evils which precede and follow crime." They do not say to the murderer, "Slay your helpless victim, and suffer only fear, and remorse of conscience, and the pains of memory." No! civil law throws its threatenings of *death* around the murderer. It goes with every transgressor, and tells him that the *prison* and the *gallows* shall be the *reward* of his deeds. It points him, not to the pains of memory, not to the remorse which will ever attend him, but to the penitentiary, the solitary cell, and the pain and ignominy of the scaffold. All law-givers have decided that *positive inflictions* of *pain* are necessary to the authority of law. They never yet enacted a law without a penalty. They know full well that laws without penalties would be as nothing in the great work of chaining human depravity. Let them talk to men about the rewards of virtue and the evils of sin, and see how soon our streets would be filled with blood and illuminated by the torch of the midnight incendiary! Let them break up their tribunals of justice—repeal every law with a penalty—tear down every prison, and we should see how soon the depravity of man would break out in our midst, like the wide breaking in of waters. We should not be safe in the streets. We could not rest in our beds. Every hour the cry of murder would ring upon the ear, and every bed would be stained by the knife of the assassin. And yet Universalists

maintain that God inflicts no *positive* punishment upon the transgressor: that wicked men, in the remorse which attends the commission of sin, and in its effects, suffer all the punishment which they deserve. But is not God as wise as men? Shall God not invest *his* law with authority equal to that which guards and defends human laws? No! according to the doctrine of Universalists, God cannot give to his government that influence which surrounds every human government under heaven. They will permit him to give advice, but not law to his rebel subjects! And then, to cap the climax, they will tell you that it is their high regard for God's mercy that induces them to entertain such a view of his government. They will rob God of three attributes to save one! They will take away his power, his wisdom, and his justice, to protect his mercy! But if it is wrong to inflict positive punishment upon the transgressor under God's government, then it is wrong for human governments to do it:—so that the Universalists are at war, not only with God, but with man. They would deny the wisdom of a Coke and a Blackstone—they would burn every civil statute—they would break up every tribunal of civil justice—they would hang every civil officer—they would tear down every prison—they would let loose every murderer—they would assist the escape of every transgressor of human laws. With parricidal hands, they would destroy the very government under which they live, and follow it, in joyful

procession, to the great sepulchre of forgotten nations!

V. This system of Universal Salvation contradicts the Bible. If it contradicts itself—if it contradicts reason—if it contradicts conscience—if it contradicts the justice of all civil tribunals, then it follows that it contradicts the Bible. The Bible asks the question, "How shall we escape, if we neglect so great salvation?" We shall all escape hell, says the Universalist. The Bible says, "For it is *impossible* for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to open shame." Not impossible at all, says the Universalist, all shall be saved. The Bible says, "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." But, the Universalist says, there is no judgment or fiery indignation remaining to the transgressor, to devour him —but he, and all transgressors shall be saved. The Bible says, "He that despised Moses' law, died without mercy, under two or three witnesses: of how much *sorer* punishment, suppose ye, he shall be thought worthy, who hath trodden under

foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" But the Universalist says, that never a man died without merey—and as for a sorer punishment than to die without mercy, they say it is preposterous—for God is merciful, and all will be saved!

The Bible says, "Vengeance belongeth unto me, I will recompense, saith the Lord." But, saith the Universalist, vengeance does not belong to God, and he will not recompense his enemies, for he is merciful, and all will be saved! The Bible says, "It is a fearful thing to fall into the hands of the living God." Oh no, says the Universalist, it is not a fearful thing at all, for God is merciful, and all will be saved.

The Bible says, "But we are not of those who draw back unto *perdition*." But, says the Universalist, there is no perdition, and therefore none will draw back—for God is merciful, and all will be saved. The Bible says, "For our God is a consuming fire." No, says the Universalist, he is not a consuming fire, but all mercy, therefore all will be saved. The Bible says, "And they shall go away into everlasting fire." No, says the Universalist, they shall not go away into everlasting fire —for God is merciful, and all will be saved!

The Bible says, "And death and hell were cast into the lake of fire: this is the second death. And whosoever was not found written in the Book of Life, was cast into the lake of fire." But, says

the Universalist, there is no lake of fire—there is no second death; and besides, the name of every man and every devil will be found written in the Book of Life—for God is merciful, and all will be saved!

The Bible says, "Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city: for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." But, says the Universalist, blessed are they that do *not* the commandments of God, for they shall have right to the tree of life, and shall enter in through the gates into the city. And as for there being dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, without the gates of life, it is all nonsense. "Blessed are the poor in spirit," says the Son of God, "for theirs is the kingdom of heaven." But, says the Universalist, blessed are the proud in spirit, for theirs is the kingdom of God. "Blessed are they that mourn: for they shall be comforted." But, says the Universalist, blessed are they that do not mourn, for they shall be comforted. "Blessed are the meek: for they shall inherit the earth." But, says the Universalist, blessed are the passionate in spirit, for they shall inherit the earth. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." But, says the Universalist, blessed are they which do not hunger and thirst after righteousness: for they shall be

filled. "Blessed are the merciful: for they shall obtain mercy." But, says the Universalist, blessed are the unmerciful: for they shall obtain mercy. "Blessed are the pure in heart: for they shall see God." But, says the Universalist, blessed are the impure in heart: for they shall see God. "Blessed are the peace-makers: for they shall be called the children of God." But, says the Universalist, blessed are the strife-makers: for they shall be called the children of God. "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." But, says the Universalist, blessed are they which are persecuted for unrighteousness sake: for theirs is the kingdom of heaven.

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." But, says the Universalist, whether we forgive men their trespasses or not, God is merciful, and will forgive ours. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Impossible, says the Universalist, that there are two ways—two gates—two bridges! And one a narrow one, that leads to life! impossible! And the other a broad one, that leads to hell! impossible! Enter, says he, at the wide gate, and the broad way, for I know it leads to heaven. But do not enter the other gate, for it is a strait gate, and a narrow way, and

only a few find it! God is merciful, and there can be but one way, and that is the broad way of Universal Salvation!

"But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." But, says the Universalist, he that shall blaspheme against the Holy Ghost, hath forgiveness, and is not in danger of eternal damnation. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book." But, says the Universalist, I may take away from the words of the book of this prophecy, all those words and passages which teach the doctrine of future and endless punishment, and God shall not take away my part out of the Book of Life, nor out of the Holy City, nor from the things which are written in this book.

What a system of contradiction is Universal Salvation? Is it not a wonder how any man ever came to preach it, or believe in it! How is it possible, that any man can open the Bible, and behold the things which are written there, and then go away and believe in this doctrine? Can a system, which thus contradicts the Bible, be true? I put it to your common sense, as those bound for the grave and for the judgment with me, to say, *can* you any longer believe in this doctrine, and can you any longer preach it? Will you rest your soul upon a system which thus wars with itself,

and with the human mind? Will you trust your immortal all upon a doctrine which wars with all justice in heaven, on earth, and in hell? Will you be deluded into the belief of a system which makes war upon the Bible, and stamps every page with a lie?

But this system of Universal Salvation is still more dreadful in its *tendencies* than in its *contradictions*.

We may fairly infer, that a system which is fraught with such contradictions, is fraught also with some fearful tendencies.

I. It goes to destroy all confidence in the Bible as the word of God.

It arraigns passage against passage. It arraigns chapter against chapter. One passage is made to contradict another. Contradiction appears, according to this system, on every page of the lamp of life.

> "This book, this holy book, on every line
> Marked with the seal of high divinity—
> On every leaf bedewed with drops of love
> Divine, and with the eternal heraldry
> And signature of God Almighty stampt—
> From first to last"—

is by this system torn into fragments, and one-half of its authoritative decisions and revelations despised, and tortured, and rejected. How is it possible, that men, defending or believing in this sys-

tem, can entertain any reverence or confidence for the word of God? If the doctrine of future punishment is not taught in the Bible, neither is the doctrine of future happiness. In the same passages, and in the same language, the two doctrines are found. Any criticism or sophistry, therefore, that would remove one of the fundamental doctrines, would go to remove both, and thus the Christian and the Infidel are left without a revelation—without the stimulus of either fear or hope. If I wished to destroy all confidence in the Bible, I would begin, not by rejecting it altogether, but by casting doubts on one of its cardinal doctrines. I would make the Bible war with itself. I would throw suspicion upon some parts of it. If I wished to destroy the character of a good man, I would not declare him at once a bad man, but I would whisper a suspicion that all was not right. I would pick a flaw in some feature of his character or conduct. We all know what omnipotent effect the whisper of suspicion has upon public confidence. And let a system be projected, which throws suspicion upon the Bible, and the effect will be, to destroy the confidence of men in the word of God. And let all confidence in the word of God be destroyed, and what will become of our morals, our laws, our churches, our country? What would become of the human mind? It would be left without restraint, and like mind in France in 1789, when the laws of God were repealed; it would be like the great waves of the sea, finding no rest, but casting up mire and dirt. It would

rush over the earth like another deluge, sweeping every thing before it, and burying every thing in deep ruin. Take away the Bible, in any of its restraints, from society, and you uncap the volcano of human depravity.

II. Another tendency of this system, is Atheism. Let any man deny one of the doctrines of the Bible, and he will soon become an Atheist. Eternal truth is so connected together, that if a man denies one doctrine of the Bible, he must, of necessity, deny the whole. He may deny that this will be the result, but we can drive him on, from point to point, till he leaps into the bottomless deeps of Atheism. Who was he, who but a little while since, in a distant city, was prosecuted for blasphemy, and who is now a bold Atheist? He was once a Universalist preacher. Upon his honied accents you once descanted in praise. Upon his blasphemous lips you once hung with confidence and rapture. But he was obliged, by his own creed, to proceed on, from step to step, till he took the fatal leap. And there are now those among us, who are following on his dreary way, to the more dreary wilderness of Atheism. They even now deny that "the heart is deceitful above all things, and desperately wicked." They even now deny the propitiatory sacrifice of the Son of God. They even now deny that the Saviour was, according to prophecy, "the mighty God, the everlasting Father, the Prince of Peace." They even now deny the existence of fallen angels. They even now deny future retri-

bution and punishment. And how much further must they go before they will take the dreadful leap! How much further must they go before they will become coadjutors with a Robespierre, a Voltaire, and a Paine! This is not an uncharitable conclusion. No conclusion can be uncharitable, which is drawn from correct premises. Whatever else charity does, she always "rejoices in the truth." Men may say it is uncharitable to produce effect, but it will be a miserable expedient to turn away the frowns of an indignant community.

If there is no future punishment, then there is no moral government exercised over this world by God. The wicked flourish like the green bay-tree, their eyes stand out with fatness, and they have more than heart could wish—while the righteous are afflicted, persecuted, tormented, sawn in sunder. According to this, where is the displeasure of God against sin? What difference does he make between virtue and vice? And is this world, indeed, without a God? "Eternal God, on what are thine enemies intent? What are those enterprises of guilt and horror, that, for the safety of their performers, require to be enveloped in darkness, which the eye of heaven must not pierce! Miserable men! Proud of being the offspring of chance; in love with universal disorder; whose happiness is involved in the belief of there being no witness to their designs, and who are at ease only because they suppose themselves inhabitants of a forsaken and fatherless world!"

III. If this doctrine of Universal Salvation is true, men are encouraged to continue in sin. Remove from the human mind all fear of future retribution and punishment, and you encourage them to remain in rebellion. The Universalist preacher, in fact, proclaims to his fellow men, that, do what they may in this life, they shall finally be saved. He may descant to them upon the pleasures of virtue, and the pains of sin in this world, in order to blind the mind to the terrible consequences of his doctrine, but common sense is not to be outraged by such a subterfuge. The question is, does not his doctrine remove from the mind all that mighty restraint which a judgment and an endless hell are calculated to exert upon it? Yes! He says to the murderer, slay your victim, you shall be safe after death. He says to the thief, go on in your depredations, you shall be safe after death. He says to the whoremonger, go on in your sacrifice of female innocence, after death you shall be safe. He says to the traitor of his country, go on in your career, you shall be safe after death. He says to the liar, the adulterer, and the incendiary —the drunkard, the swindler, and the pirate—go on in your work, you have nothing to fear after death! What a doctrine is this! Who can preach it? Who can believe in it? How it strikes at the deep foundations of human responsibility! How it nullifies all law! How it dethrones all justice, on earth and in heaven! This is the doctrine which does not begin at the top-stone of the fair edifice of law and government, in order to

demolish it, but it begins by digging away the foundation stones, and overturning the whole superstructure at once.

IV. "This doctrine renders totally unnecessary the mediation and atonement of Jesus Christ. For if the sinner be fully recompensed for his sin here, what need of a Saviour to die for those sins, the punishment of which he himself endures in this world. But if the Universalist should choose to rest his doctrine on the ground that sinners would have suffered hereafter if Christ had not atoned for their sins, I would ask how long they would have suffered?—or, in other words, what is the original penalty of God's law? Now, if it can be shown, that any future punishment in the Scriptures is threatened, it will be easy to show that the rejectors of the Gospel, or impenitent sinners, will suffer that punishment; for what can be plainer, than that the heaviest penalties, and most clearly and repeatedly expressed in the word of God, are those denounced by Christ against those who refuse to believe his doctrine? If, then, men were exposed to any future punishment before Christ came, it is most evident that the impenitent are still exposed to the same, and greater. Therefore the Universalist doctrine cannot rest on this ground. According to this system, there was no need of a Saviour. Christ came without an errand into this world, and shed his precious blood to no purpose." This is the highest kind of blasphemy. "He that despised Moses' law, died *without mercy*, under

two or three witnesses: of how much *sorer punishment*, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the *blood* of the covenant, wherewith he was sanctified, an unholy thing, and hath done *despite* unto the *spirit* of grace."

V. Another tendency of this doctrine, is to put it in the power of the sinner to set God at defiance with impunity. It says to the blasphemer, blaspheme on, all your days, you have nothing to fear after death. It says to the drunkard, drink on, you shall soon exchange the cup of damnation for a golden cup, filled with the crystal waters of the river of life. It represents God as so merciful as to be under an absolute necessity of taking the vilest wretch of earth to his holy kingdom after death. According to this doctrine, God must crown Voltaire and Paine with as bright a crown as Paul; and Paul and Nero must strike the same golden harp. It says to every sinner, go on, and violate all law—all laws of man or God—you shall triumph at last, and dwell in the presence of an insulted God! It says to every transgressor, spend your days in blasphemy and murder, in drunkenness and adultery, in lying and robbery, in theft and blood, you shall be safe after death, and stand amid the blazing glories, and sing the holy melodies, and feel the ecstatic bliss of heaven. What a doctrine is this, to put it in the power of the sinner to triumph over law, and government, and God, and reach the paradise of the skies by rebel-

lion and apostacy! Can any man preach it with sincerity? Can any man be sincere in this belief? We wish we could say of Universalists, what they are constrained to say of us, viz: that they are sincere in their belief. But we cannot say it. We should do violence to our own convictions, and violence to the human mind, to say that any Universalist can be sincere in believing a doctrine which has such abhorrent tendencies.

VI. Another consequence of this doctrine is, that impenitent sinners, who are driven away in their wickedness, are happier than the righteous, who are left to suffer. Judas was a happier man, one moment after he committed suicide, than any of the apostles who were left behind. And if what the Scripture says is true, that he which is forgiven much, will love much, then Judas will be the happiest being in heaven. Having been forgiven much, he will love much, and love is what constitutes the happiness of heaven. It was a good expedient, then, according to Universalism, which Judas hit upon, of betraying his Lord and master! No wonder he went out quickly and hung himself. He was in haste to get to the Universalists' heaven. He knew that heaven would be far preferable to the keen pangs of remorse which he endured, and which stung his soul to the quick.

The inhabitants of the old world, who were destroyed for their sins by the deluge, were happier than poor Noah, the preacher of righteousness. He was left, to be tossed on the billows of the

raging flood, while those who mocked and laughed at him while he was building the ark, were taken home to glory. They were lifted to heaven on the mountain wave, and Noah and his ark left, a solitary spectacle upon the wild waste of waters.

The inhabitants of Sodom and Gomorrah, who perished while in the very midst of their heaven-provoking wickedness, were better off than Abraham and Lot, who were left in this world to suffer. They went from their songs and their dances, from their whoredom and pollution, to the regions of immortal blessedness—while Abraham and Lot were doomed to stay in this dark world, far from their home and their God!

REMARKS.

1. We see why the doctrine of Universal Salvation has no mystery in it. According to the view which we have now taken of it, it has none of the truth of God in it. It is a scheme got up by the vain reasonings of men—and man can always comprehend his own works. The truth of God always has some depths, and some heights, some lengths, and some breadths, which no created mind can comprehend. Hence it is said, that the angels of God, while they desire to look into the deep mysteries of truth, are not able. But it does not take an angel to see to the bottom of Universal Salvation. It has not one mystery about it, except it be the mystery of folly and impiety. Well may Universalists boast of the simplicity of their system,

for it has none of the incomprehensible truth of God in it. Every blade of grass, and every flake of snow, have more mysteries in their growth and composition, than Universalism can boast of. Let a man make an artificial flower, and we can understand it—but let God make a flower blossom by our path, and we stand amazed at the mysterious growth, and beauty, and fragrance of the divine production. Let man project a system of religious faith, with such contradictions and tendencies as are found in Universalism, and we can understand it—but let God embody the riches of his wisdom in a written revelation, and then we come to a sea, without sounding, and without a shore.

2. We see why the devil preached the doctrine of no punishment to our first parents. He saw the effect of it would be to remove all restraint from their minds. The fear of God was one of the motives that kept them away from the tree of the knowledge of good and evil—but when the devil had succeeded in removing that fear of God, by his doctrine of no punishment, then they plucked the forbidden fruit and died. God told them, in the day they ate they should die. The devil told them, that they should not die. Now here is a contradiction. God must have told the truth, and the devil must have told a lie. God told the truth, if by death he intended the death of the soul in the view of law. The devil told the truth, if he intended the immediate death of the body. For that they did not die a temporal death that very day is evident. Therefore God intended that they

should die that day in the view of law. But the devil knew, perhaps, it would be consistent with the ends of justice, to defer the execution of the penalty, therefore he told them that they should not die. But he knew that Eve would understand him that they were not to die any death, therefore he lied. And by this lie he broke the restraint of future punishment over their minds. Then they cast off their responsibility to God. Then they sinned without fear. And this is the operation of the doctrine still upon the human mind. One of the motives which must ever influence the mind, is fear. *The array of motives is not complete, if that of fear be wanting.* The very organization and structure of the mind, is proof positive that this is one of the motives that must hold it in subjection. The greater this motive, the greater its operation upon the mind, and any motive short of an infinite motive, cannot perfectly influence an immortal mind. Do away with the idea of future and endless punishment, then, and you leave the human mind destitute of adequate motive—without the immortal restraint of fear. This motive the devil was anxious, from the beginning, to destroy. He knew, if he could rob the government of God of this motive, in the very outset of that kingdom in this world, he would establish a strong-hold of rebellion among men. It follows, then, that those who preach the doctrine of no future punishment, are preaching the very doctrine which the devil broached to our first parents in Eden. This, in the language of Paul, is preaching and holding the doctrine of

devils! The first convert to Universalism in this world, was, consequently, simple-hearted, unsuspecting, confiding Eve. The devil was the preacher, and Eve the convert.

Finally: Those who preach this doctrine, and those who believe in it, run an awful risk. A doctrine so full of contradictions, and with fearful tendencies, should awaken the suspicions and fears of those who are trying to embrace it. No wonder that Universalist ministers are afraid of the responsibility of preaching this doctrine. No wonder that they deem the burden too heavy for their shoulders. O! if I must go to hell, let me go alone. Never let me spend my days in preparing immortal mind for the overthrow of the judgment day. In hell, let no lost mind pour its wail upon my ear, and accuse me of being accessory to its deep damnation. And I beseech you, my friends, to prepare for the *worst*. By repentance, and faith in the Lord Jesus Christ, and by a holy life, *provide against the doctrine of future punishment*. If there is one way to heaven attended with *no possible danger*, and another way which *may* end in *despair*, O take the *safe way*. Is not this reasonable? When there are such awful interests at stake, as the salvation of the soul, or its damnation, will you not enter the *strait gate?* Will you not travel in the *narrow* way for a few days, so that you may not at last lie down in unquenchable flames? Time is short. Death is at the door. The judgment day is rolling on. When you die, no doctrines of men will please you. They may have the impiety to

come to your dying bed, and whisper peace—but what if God has said there is no peace to the wicked? You are to die *alone*, and to carry your *moral character* to the judgment seat of Christ. Are you prepared, or are you preparing for that fearful *scrutiny* which you must then undergo?

ONE HUNDRED REASONS

FOR REJECTING

THE DOCTRINE OF UNIVERSALISM.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Ezekiel, xxxiii. 7, 8, 9.

The arguments in favour of any system of truth, or opposed to any system of error, are as endless as are the relations of truth to truth, or as are the points of contradiction between truth and error.

If we fall in with one hundred reasons in favour of any system of error, we exclaim—How is it possible! What ingenuity! What cunning! What ability!—thus to clothe falsehood with the attri-

butes of everlasting truth. The impossibility of advancing a single argument in favour of error, increases our amazement. The advocates of error are aware of the fact, that arguments innumerable can be adduced in favour of truth, and hence, now and then, we hear of an effort like the following, to propagate error: "One hundred arguments in favour of Universalism:" "One hundred reasons in favour of Unitarianism:" "One hundred reasons in favour of Mormonism:" "One hundred reasons in favour of Swedenborgianism," &c., &c. In this insidious counterfeiting of God's truth, the friends of truth should learn wisdom. The arguments in favour of truth should be brought out in bold relief. The dominions of Jehovah, from their centre to their circumference, should be laid under contribution to this end. Truth, in all its connexions, with God, angels, and men, with heaven, earth, and hell, should be distinctly advanced, till before its dazzling brightness, and divine purity, errorists and error shall retire, ashamed, confounded, and scattered.

When the reader shall have perused these one hundred reasons in favour of truth, and opposed to error, we beg to assure him, that we have one hundred more on hand. Nay, we have one thousand. Nay, we will take the word of God, and the open volume of nature, and if he will accompany us, we will travel up the river of time, to creation, and down it to the judgment day—we will ascend every star, and stand with him at last on the outermost circle of all created spheres, and

as the points of observation shall multiply, and the footsteps of God be every where distinctly visible —as his government shall become more and more glorious and extended, we will assure him, that while the empire of truth is so great, it nevertheless reaches on, through all duration, and all space—enthroned upon creation.

FIRST REASON.

Prudence dictates to every man, to reject the doctrine of Universal Salvation. Even in matters appertaining to this world, prudent men always choose that course of action which is attended with the least possible danger. If there are two roads which lead to a certain city, the one a perfectly safe road, and the other a road attended with great possible danger, the prudent traveller will pursue the road where there is no possible danger. He would be a fool to pursue that road which might possibly conduct him directly from the city to which he was desirous to go.

If this is a prudent course in reference to the transitory things of this life, how much more so must it be when taken in connexion with the great realities and interests of the eternal world. When two systems of religious belief are presented to us, one of which is attended with no possible danger, while the other may be attended with infinite peril,

which shall we embrace? What is the voice of prudence? Is there as great a probability that it will be as well with the wicked in another world, as there is that it will be well with the righteous?

Is the transgressor certain that an offended God will not visit him, in a future world, with deserved retribution? If not, then is it not the part of prudence to prepare for the worst? He who does not prepare for the worst, gains nothing, but may lose his own soul. He who does prepare for the worst, loses nothing, but may save his soul.

The Universalists maintain, that we shall all be saved, to a man. We maintain, that not a man will be saved, who does not provide against the doctrine of future punishment, by repentance and faith. Now, we are all safe on their plan, even if we do not believe it—and if we repent, and believe on the Lord Jesus Christ, we are safe, beyond the possibility of a doubt. Whatever becomes of Universalists, we shall be safe, if we provide for the worst. What, then, is the part of prudence? Can a man gain any thing by becoming a Universalist? *May he not lose every thing?* If he will come and prepare for the worst, with us, we assure him of salvation. Is not here two chances, to their one? We have heard the doctrine of two chances, in this matter, ridiculed. But truth is mighty, and will prevail. Ridicule will often succeed, when argument cannot. But we call for argument to convince us that prudence does not dictate to every man to prepare for the worst, especially when the everlasting life of his soul is concerned.

It is a principle recognised and acted upon throughout all the departments of social or civil life.

SECOND REASON.

The Christian world, for many ages, have embraced the doctrine of future punishment, and rejected the doctrine of Universal Salvation.

Now, if Universal Salvation is true, the whole Christian world have been in error. Then, Universalist ministers are wiser men, men of more learning, talents, and piety, than any men who have stood connected with the church of God, since the days of Luther. If Universal Salvation is true, then they are more indefatigable, prayerful students of the Bible, than all the illustrious and holy dead who have lived since the apostles! But they will not claim all this. How, then, can any man suppose that he is right in denying one of the *fundamental doctrines* of the Bible, against the piety and wisdom of the whole Christian world! What a preposterous claim for superior piety, and talents, and biblical erudition, is here set up by the Universalists. Let me embrace that view of biblical doctrines, in the belief of which all the friends of God and of man have lived and died. Let me embrace that system of religious faith, which has rejoiced thousands in life, and made ten thousand times ten thousand sing in death. The different sects in this land disagree on some minor points,

but they all hold to the fundamental doctrines. So it has always been. And the doctrine of future punishment is one of those fundamental doctrines of the Bible, which they have uniformly embraced —while, with but few exceptions, they have as uniformly rejected the doctrine of Universalism. Eighteen centuries of time have rolled away, and yet Universalism has not numbered among its advocates ten *highly learned* men, to say nothing of their piety.

The talents, and piety, and learning, of the church of God, have been uniformly arrayed against this pernicious system. Martyrs there have been, but none in the cause of Universalism. The servants of God have been sent to the loathsome dungeon—to the flames of the stake, and to the terrors of the wheel and the saw, for their opinions—but Universalists have escaped unharmed. The only martyrdom which they are known to have endured, is a martyrdom to the contempt and pity of the whole Christian world, for fifteen centuries.

Three centuries rolled away, before this climax of absurdities was even thought of. This we assert, without the fear of contradiction. And even now, the number who profess to believe in this doctrine, are few, in comparison with the great body of the Christian church. On which side shall *we* stand, then, in this matter? On the side of those, whose piety, talents, and learning, is as *one hundred*, or on the side of those, whose piety, talents, and learning, is as *ten?*

THIRD REASON.

If Universal Salvation is true, then the Bible is calculated to lead mankind into error. The majority of the Christian world, from reading the Bible, have been led to the belief, that there is a state of future punishment. But if the doctrine of Universal Salvation be true, why is it not so revealed, as not to leave millions in doubt? Repentance is clearly revealed. Faith is clearly revealed. The being of a God is clearly revealed. The divinity of Christ is clearly revealed. The necessity of regeneration is clearly revealed. The immortality of the soul is clearly revealed. The everlasting happiness of the righteous is clearly revealed. And if Universalism is true, *why is not that clearly revealed?*

Suppose a benevolent individual should hear that the inhabitants of a certain island were threatened with famine, and should send them ships, for the purpose of transporting them to a land of plenty, and yet, by his letters to them, should leave them in doubt, whether all, without any qualification, were to go, or only those who had certain traits of character? What would the inhabitants think of his benevolence, as compared with his communications?

Suppose twenty criminals should receive a pardon, under the gallows, from the hands of the president, and yet, when the officers of justice should

unseal it, the statement should be so ambiguous, as to leave them in doubt, whether he intended to pardon the whole, or only such as would promise submission and obedience to the laws of the land? What would be thought of such a pardon, if it were asserted, that the interests of justice would allow of a pardon being extended to all, without distinction? What would be thought of the benevolence of the president's heart?

Let a man read the Bible, and he will at once come to this conclusion: If God intended to save all, he would not have revealed any thing which would throw perplexing and harassing doubt upon the subject. He would, somewhere in the Bible, have said, without qualification, "There is and shall be no future punishment for the wicked." But there is not such a sentence in the Bible. Search the Bible, from Genesis to Revelations, and no where can you find the sentiment—"*No future punishment.*" But listen to Universalist ministers, and you hear them say, repeatedly, in a single sermon, "No future punishment for the wicked! No future punishment for the wicked!" And are Universalist ministers more tender of the feelings, and more solicitous about the happiness of men, than God himself? If there is no future punishment, could not God state the matter as forcibly and clearly as a Universalist minister can do? But God has so stated the matter in the Bible, that a Universalist minister is called an *ingenious man*, if he can reconcile one-half of God's statements with his doctrine. And they employ

no small part of their ministry, in clearing up, as they call it, doubtful passages. And to show that there is nothing too hard for their sophistry, they will sometimes preach on the "*unpardonable sin.*" As though they could *beget confidence* in their belief, by preaching from those very texts which reveal *most clearly* the *damnation* of the finally impenitent! But when they stumble on such fearful texts, it lets us into one secret: the secret, that the truth and the conscience are yet struggling for dominion over a depraved heart. The sophistry and impious satire of Universalist ministers, in handling those texts which speak of future punishment, convinces us, that even *they* do not deem the doctrine of Universalism *as clearly* revealed as it might have been had it *been true.* Suppose for a moment that the doctrine of future punishment is true. Then you can understand the Bible—then all is consistent. But suppose for a moment that the doctrine of Universal Salvation is true. Then the Bible contradicts itself—then the whole Bible must be altered to suit this doctrine. This passage must be tortured. That passage must be misinterpreted. This doctrine must be denied, and all the power of irony and ridicule must be brought to bear upon a plan of *conditional* salvation, which has Genesis for its foundation, and Revelation for its top-stone.

FOURTH REASON.

If Universalism is true, then the majority of men reject a doctrine which harmonizes with all the feelings of the natural heart. The majority of the Christian world reject the doctrine of Universalism. A doctrine more than any other calculated to please wicked men, and lull them into carnal security. How is this to be accounted for? The doctrine of future punishment is so ungrateful to the natural heart, that nothing but the clearest evidence of its truth could induce men generally to believe in it. All the natural prejudices of men are against it. And yet we find a majority in all ages believing in it! How is this? The doctrine of Universal Salvation *is most evidently false*, while that of future punishment *is most evidently true!* This is the reason why men will believe a doctrine opposed to their inclinations—because it *is most evidently true.* And this is the reason why men will not believe a doctrine which harmonizes with their depraved hearts—because it *is most evidently false.* Had not the evidence been against them, Universalists would now number more converts than any other system under heaven. For this simple reason, their doctrine of "no future punishment" is just what men in rebellion would love to have true. But men, even in rebellion, will not believe, and cannot believe, against evidence. There may be here and there one who professes

to believe against evidence the doctrine of Universalism. And there are some, who not only lay claim to the privilege of believing against evidence, but of being considered sincere in their belief. But not so with the generality of men. The generality of mankind call for truth. The human intellect calls for everlasting truth, supported by substantial evidence. And no system can prevail for any length of time, which does not contain, from the foundation to the top-stone, eternal truth. This is the reason why men generally reject that system which whispers peace to them—*it does not contain eternal truth supported by substantial evidence.*

FIFTH REASON.

If the doctrine of Universal Salvation is true, then God has *unnecessarily* alarmed and terrified his creatures. What mean all his threatenings of *coming wrath* against the wicked, if there is *no* wrath? Why those bold delineations of the judgment day, and of the banishment of the wicked from his presence, and from the glory of his power —if all are to be saved? Why represent this world as a state of trial, and the next world as a state of retribution, if retribution is measured out to the wicked in this world, and if there is no punishment awaiting them in that which is to come? Why all those fearful passages in the Sermon on the Mount, and in the preaching of the apostles—

if there is no future punishment? If all are to be saved, has not God, by revealing such fearful things, unnecessarily alarmed our fears?

What Universalist minister did you ever hear preach in the following strain—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? He that believeth not the Son, shall *not see life;* but the wrath of God *abideth on him.* The blasphemy against the Holy Ghost shall not be forgiven unto men, neither in this world, neither in the world to come. He hath *never forgiveness;* but is in danger of eternal damnation. There is a sin unto death, I do not say ye shall pray for it. How shall we escape, if we neglect so great salvation." But this is the language of Christ and his apostles. It is true, you will sometimes hear Universalist ministers preach from these texts, but not for the purpose of *urging home* their *awful meaning* upon the conscience, but rather by sophistry to *fritter away that meaning,* and leave them without a motive to thunder upon the guilty ear. If you should go into a Universalist church, and hear one of their ministers using such language, without qualification, or without an attempt to soften down the meaning—you would say at once—"Why, I came to hear a sermon on Universal Salvation, but I have mistaken the church, I have come to the wrong place—the man who is preaching surely believes in the doctrine of future punishment!" The Universalist minister will preach nothing inconsistent with his doctrine, if he can help it. Not a text will he bring forward, till he

has shaved, and squared, and fitted it in to his system. Universalists are thus, notwithstanding all their whining cant about religious creeds, the greatest creed-makers in the world.

But God has revealed all these texts, and left them on the pages of the sacred volume, to throw their mighty appeals upon the sinner's ear at every step. What needless alarm, if there is no future punishment! What an agitating, appalling influence, God has connected with this doctrine, if it be true! The Bible rolls the thunders of damnation along the sinner's path, and yet there is "no future punishment!" The pit is opened, and its wails, and quenchless flames, and undying worm, are brought to view, and yet "no future punishment!" We consider this a *needless* alarm of our fears—if Universal Salvation is true—and we ask any man to reconcile it with such a doctrine.

SIXTH REASON.

Universalism does not awaken the fears of men, as the preaching of Christ and his apostles did, and therefore cannot be true.

When Christ preached his gospel, men sat uneasy. When he poured out everlasting truth upon his congregations, some murmured, others gnashed on him with their teeth, and accused him of sedition and blasphemy. But how can we account for this, if Christ preached the soothing doctrine of

Universal Salvation? If Christ, instead of saying, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" had said, "My dear friends, do not be alarmed, I have just come from the invisible world, and I do assure you, that there is no future punishment for the wicked"—then his hearers would not have been alarmed.

When the apostles preached the gospel of Christ, on the day of Pentecost, sinners were pricked in their hearts, and, with deep anxiety, asked, "Men and brethren, what shall we do to be saved?" Would they have asked such a question, think ye, if the apostles had told them that all would be saved? Would they have been *pricked in their hearts*, if they had listened only to the soothing strains of Universalism? Who ever heard of a Universalist congregation now, while listening to a Universalist minister, being "pricked in their hearts," and asking, "Men and brethren, what shall we do to be saved?"

Three thousand, on the day of Pentecost, were terribly alarmed in view of the apostles' preaching. Not that we ascribe their conviction and alarm to the direct preaching of endless punishment, as the Rev. R. O. Williams, a Universalist preacher, of Hartford, represents us as doing. It was that awful sentence in Peter's sermon, "ye have taken, and by wicked hands have crucified and slain the Lord and Christ," which pricked them to the heart. This, from the short record we have of that memorable sermon, seems to have been his master-stroke at their consciences and hearts, though we are not

informed, that he did not preach immediately upon the doctrine of endless misery. It is recorded, "and with *many other* words did he testify, saying." Now, is the Rev. R. O. Williams prepared to say, that among these "*many other words*" of Peter's sermon, there was not contained an immediate reference to endless misery? If he is not, then his assertion, that the alarm of Peter's congregation was not produced to any extent by this doctrine, is like many other assertions which he and his *four learned* and *moral* co-editors of the "*Universalist Union*," are in the habit of making. A candid inquirer after truth, would suppose, that accusing men of the crucifixion of the Son of God, would nearly as soon remind them of the wrath of God, as the direct presentation of endless punishment! If a man has a proper sense of his obligations, and of his relations to the eternal world, and the government of a holy God, it is not necessary to preach immediately of coming wrath, in order to alarm him. Preach to him God's law, and his violation of it, and he will tremble. Preach to him the doctrine of regeneration, and he will tremble. Indeed, only let God speak, through the pestilence, or thunder, or earthquake, and see how pale the sinner turns, and how he cries for mercy! But why is this? Here is no direct publication of the doctrine of future punishment. But oh, the sinner is made to feel his *accountability to God*. The mutterings of the earthquake, and the lurid flash of heaven's lightning around him, shows him that there is but a step between his guilty soul and

a holy and sin hating God. Peter's sermon wakened up *a keen and terrible consciousness of accountability*, in the bosoms of the murderers of the Son of God. This it was that shook their souls with terror. This it was that pricked them to the heart. This it was, that made them feel as no Universalist sermon ever made men feel since. The jailer at Philippi was alarmed, and asked what he should do to be saved. Even haughty Felix trembled before the preaching of Paul, when Paul preached of righteousness, temperance, and a judgment *to come*.

How are we to account for this anxiety which the preaching of the apostles produced among their hearers? It was not anxiety about their temporal condition. The question which they always asked, was—what shall we do to be saved? And the answer always was—believe on the Lord Jesus Christ, and thou shalt be saved. How will you account for this anxiety, then, if you suppose the apostles preached the doctrine of "no punishment after death?" Is it not a mystery on such a supposition? But allow that they spoke of "*righteousness, temperance*, and a judgment *to come*, and then there is no mystery about it. Then their anxiety is just what we should expect. Then their solicitude was just what the solicitude of sinners now often is, when they are pointed forward to the judgment-seat of Christ, and to the despair of an eternal exile from heaven.

SEVENTH REASON.

Universalism cannot be true, because the preaching of it does not awaken the hatred and malice of men, as the preaching of Christ and his apostles did. Christ was murdered for preaching his doctrines. Who ever heard of a Universalist minister being murdered for preaching—No punishment after death? Never was such a thing known.

Paul's preaching was most offensive to the wicked. "Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, and once was I stoned." When Paul preached, men would league themselves together to the number of forty, by oaths, declaring that they would neither eat nor sleep till they had killed Paul. How shall we account for all this dreadful persecution against Christ and his apostles, if they proclaimed the flesh-pleasing doctrine of no punishment after death. Did you ever know any wicked man, any profane swearer, Sabbath-breaker, drunkard, adulterer, infidel, or despiser of sacred things, displeased at hearing this doctrine? Did you ever know the worldly, the gay, the prayerless, and the impenitent, to be offended at the assurance that all will be well with them after death? And yet these very classes of persons were offended at the preaching of Christ and his apostles. Offended, because they were told that God loved them, and that after death he would take them all to heaven,

and there make them for ever happy! You cannot offend the hearts of men by preaching the doctrine of Universal Salvation. You may offend their intellects. You may offend their common sense. You may offend their consciences. You may offend their reason—but you cannot offend their depraved hearts. Go and tell the profane swearer that there is no punishment after death, and he will reply, "That is just what I hope for." Go and tell the man who is sucking away at his bottle, that drunkards *shall* inherit the kingdom of heaven, and he will reply, "I am right glad to hear it." Go and tell the whoremonger, that all will be well with him after death, and he will reply, "Good news! Good news!" Go and tell that awful liar, that all liars are in no danger of perdition, and he will reply, "Glad tidings! Glad tidings!" Go and tell that father or that mother who never pray for their children, and who are bringing them up without hope, and without God in the world, that they and their children will be safe after death, and it will ease their consciences, and they will bless you for the assurance. Go and tell those children who trample upon the commandments of their parents, and wring their hearts with anguish, that there is no punishment after death, and they will not be offended. Go and tell that son or that daughter, who have apostatized from their father's faith, and their mother's God, and who are going down to the sepulchres of their parents unprepared, that there is no punishment after death, and they will lay the unction to their

wounded spirits, and rejoice. Go and tell that young man, who lives without secret prayer, and without a regard for the Bible, who is now taking some of the first steps to ruin, that all will be well with him after death, and he will become your friend, and stand by you in every extremity. Go with that young woman who is just entering the habitation of the damned, "whose house is the way to hell, going down to the chambers of death," and write on the walls of her guilty bed-chamber, *No punishment after death! No punishment after death!* and she will chant you one of the songs of perdition, and bid you "God speed." It is utterly impossible to offend the wicked, prayerless, thoughtless throng, by preaching to them the doctrine of Universal Salvation. Therefore it *cannot be* the doctrine which Christ and his apostles proclaimed. Therefore it cannot be true.

EIGHTH REASON.

Universalism cannot be true, from the manner in which Universalists preach. Did you ever hear one of them preach? And did he preach upon the absolute necessity of repentance, and declare unto you, that unless you would repent, you should all likewise perish? Did he preach upon the duty of prayer—urging you to hold communion with your God every day in your closets?—urging you to erect a family altar, and, morning and evening,

collect your family around it, and lead them to a throne of mercy? Did he preach on the necessity of being born again? Did he preach on the incarnation of the Divine Word, and of his awful expiatory sufferings on the cross? Did he tell you it was better to pluck out an offending eye, or cut off an offending hand, than, having two eyes, or two hands, to be cast into hell, where the worm dieth not, and the fire shall never be quenched? Did he preach against your vices and sinful habits? Did he unfold to you the awful depravity of your hearts? Did he ask you how you expected to escape, if you neglected so great salvation? Was the burden of his discourse the establishment and defence of some of these cardinal points of revelation? Oh no. He took a text, and that was all. Perhaps he did not even tell you where you might find his text.* Perhaps he spent much of his time in crying persecution, persecution, till he had enlisted the sympathies of his hearers in his behalf, and made them believe that the fires of persecution were about to be lighted against him. Perhaps he selected some text of doubtful meaning, and endeavoured to show that it had no reference to future punishment? For this purpose he brought forward a long list of commentators, proving by their testimony, what was never doubted by his opponents, that the passage had reference only to temporal judgments: thus making a man of straw, and

* This was the case with the Rev. A. C. Thomas, on the evening when he declined answering the preceding lecture.

then, by a flourish of authorities, and a fearful degree of the satire and cunning of hell, destroying it.

Again, he took some prophecy relating to the future glory and extension of Christ's kingdom—or to the richness and freeness of salvation—or to the final triumph of the Prince of Peace *over his enemies*, and told his gaping hearers that they all taught the doctrine of Universal Salvation. Then he poured out a vial of indignation upon the heads of partialists, bigots, &c., &c., meaning the people of God. Then he commenced a tirade against revivals of religion, and the tyranny of the clergy, meaning all the true ministers of God's gospel. Then he gave a passing thrust at protracted meetings, and temperance societies. Then he ridiculed the missionary, Bible, tract, and education societies.

Again, he stumbled upon the doctrine of election, and said some hard things against the duty of striving to make our calling and election sure. Then he denied the depravity of man. Then he said that Jesus Christ was not God. Then he said that the Holy Spirit was not one of the persons of the Godhead, but only the spirit, or life, or energy, of truth itself. Then he talked a little while on the abominable sentiment of the damnation of infants. Then he told you that there was some who believed that God had created some men on purpose to damn them. Then, when he found himself hard pushed, he referred you to other authors, and requested you to read them, and so he went on to

the end. Now, what kind of a sermon is this? What good can a sermon do, which contains such a strange commixture of heaven, earth, and hell. Does it not look like a dodging of the truth? Does it not appear like a man who has lost his way in a dreary wilderness, and is labouring in vain to find his way out? It is true, they sometimes appear in earnest. They sometimes bring out some truth. They cull here a little and there a little, but never any that will endanger their system? The impression which they leave on the mind is a confused one—like the remembrance of a dream. Their hearers never go away weeping for their sins, and crying, "Men and brethren, what shall we do to be saved?" They never come up to their teachers, and, with agitated minds, ask, Sirs, what must I do to be saved? But they go away *pleased* with themselves, and applauding the *ingenuity* of the man who *appeared* to grapple successfully with the truth of a holy God.

NINTH REASON.

Universalism cannot be true, from the manner in which they pray. Did you ever hear one pray? Did you hear him confess his sins? Did he tell God what dreadful sinners he and his people were? Did he confess, as Daniel did, "O Lord, the great and dreadful God, we have sinned, and have committed iniquity, and have done wickedly, and have

rebelled, even by departing from thy precepts, and from thy judgments, neither have we hearkened unto thy servants, the prophets. O Lord, to us belongeth confusion of face, because we have sinned against thee. We have rebelled against him, neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants, the prophets." This was a part of Daniel's prayer. And Daniel offered up acceptable prayer, for he informs us, while he was yet speaking, and confessing his sins, Gabriel appeared for his deliverance. Who ever heard such confessions of sins come from the mouth of a Universalist minister? We have sinned, says Daniel, we have committed iniquity, we have done wickedly, we have rebelled. He repeats the sentiment again and again, as if he could not sufficiently deplore his vileness before God.

But listen to that Universalist minister, and hear his prayer.

He begins, by telling God how powerful he is —how long he has existed—and how long he is yet to exist. Then he thanks God for his great mercy in sending Jesus Christ into our world, (not to atone for sin,) but to assure men of *unconditional* salvation. Then he thanks God for life, liberty, and the sweets of friendship. Then he thanks God for the dignity of human nature, and for the immortality of the soul. Then he prays that the enemies of the Universalists may be forgiven, and that the time may soon come, when their doctrine shall have spread over the whole

globe. You listen in vain for Daniel's or the publican's confession of sin. It is all thanksgiving, from beginning to end. His prayer is a short sermon, in fact, setting forth the doctrine of Universal Salvation. This he aims at as he goes along. If you will watch narrowly, you will be astonished at the want of confession of sin which characterizes their prayers. Their prayers are deemed eloquent, in proportion as they set forth the dignity of man —the glories of the material creation, and the doctrine of Universal Salvation. Did you ever go into a Universalist prayer-meeting? I never did, for I never heard of one—but if there ever has been one, and if you were there, you have noticed this same want of confession. Did you ever happen to be in the family of a Universalist, when he was conducting family worship? I never did, for I do not know of a Universalist family in this city which maintains family prayer morning and evening. But if there is one solitary instance of the kind, and you were there, you must have been struck at the hasty manner and at the want of confession which characterized it. Now a prayer, where there is not much confession of sin, is not an acceptable prayer. It does not come from a contrite heart. A man who can pray, time after time, and never confess that he is a rebel—that his heart is deceitful above all things, and desperately wicked—that there are depths of pollution within him unmeasurable by man—such a man is yet a stranger to his own heart, and therefore a stranger to God and God's truth. Indeed, the practice of Uni-

versalists in this respect, is in entire harmony with their faith. They deny the total depravity of the heart, and therefore it is that you never hear of any thing like it in their confessions. Why should they confess their sins, as Daniel did—and loathe and abhor themselves, as Job did, if they do not believe that they are at enmity with God? They will often confess sin in the general—they will confess Adam's sin, and they will deplore some of the effects of sin in our world—such as sorrow, sickness, and death, the widow's sighs, and the orphan's tears—but never, like Daniel, do they confess—"We have sinned, we have committed iniquity, we have done wickedly, we have rebelled." Never, like Job, "Now my eye seeth thee, wherefore I abhor myself, and repent in dust and ashes." Never, like the publican, "God be merciful to me, a sinner."

But the man whose prayers are not right, is not right in heart or in faith. If he is a stranger to the depravity of his own heart, how can he know the truth of God. Prayer, if the lips do not belie the heart, will tell a great many secrets of the heart and of the life. Find a denomination that prays much, and you find a denomination who are holy, and who understand the truth of God. But find a denomination who have no prayer-meetings —whose members do not maintain family prayer, or secret prayer, and you find a denomination who are on the great highway of infidelity and ruin.

TENTH REASON.

"The wicked shall be turned into hell, and all the nations that forget God."

Psalms, ix. 17.

ELEVENTH REASON.

"Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup."

Psalms, xi. 6.

TWELFTH REASON.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Daniel, xii. 2.

THIRTEENTH REASON.

"So are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web."

Job, viii. 13, 14.

FOURTEENTH REASON.

"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Proverbs, xxix. 1.

FIFTEENTH REASON.

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

Isaiah, xxxiii. 14.

SIXTEENTH REASON.

"Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

Psalms, l. 22.

SEVENTEENTH REASON.

"So shall it be at the end of the world: the angels shall come forth, and sever the wicked from

among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Matthew, xiii. 49, 50.

EIGHTEENTH REASON.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Matthew, viii. 11, 12.

NINETEENTH REASON.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

Matthew, xxv. 30.

TWENTIETH REASON.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Matthew, xxv. 41.

REMARKS.

1. We sée why Universalist ministers cannot and do not answer the objections which are brought against their system. Because there are so many reasons against it. It would take them a whole eternity to get through. But that would be too long for their present purposes. Therefore it is, that, while they have our arguments, and send their industrious scribes to obtain them, yet they pass over all of them, and cover their defeat by the cry of "persecution." It produces an effect, to send their scribes to obtain our arguments, we allow, and especially when they send for our sermons—but the public will not thus be deceived. The public wish to know if the arguments which have been advanced from this pulpit, from Sabbath to Sabbath, against Universal Salvation, *are answered.* We do not claim age, or much experience in handling the oracles of God. We do not boast of any triumph. We only say, that if our arguments are not answered, we *shall* claim, and the public will claim for us, the victory of David, who, with his stone and his sling, by the strength of the almighty God, slew the boasting chief of the Philistines.

Again: We see why Universalists contend that we misrepresent their system. Some of them start back, as all candid inquirers after truth will, from the legitimate results of their system. They

say we will adhere to the system, but not to its tendencies and results. They tell us we do not understand their system. Surely it is no difficult matter to understand the idea of "no future punishment." But this subterfuge will be in vain. The public understand the system of "no future punishment," and a man of common understanding can see how such a notion wars with heaven, earth, and hell. What they mean, however, when they say we do not understand them, is, that we do not fully comprehend the various ways of sophistry to which they resort, in handling the word of God. To know the wickedness of the human heart *fully*, we confess, is the prerogative of God only. But we may expose enough of it, by the help of God's truth, to convince some of their folly and danger.

Finally: We see, in view of what has been said, how impossible it is for any man to be sincere, who is a Universalist. When the evidence is all against a man, is it possible for him to be sincere? Nay, is it possible for him to believe at all? The most that any Universalist can say is, that he *tries* to believe in his system, and *hopes* it will prove true. Further than this, no Universalist can proceed. Reason upon reason, and objection upon objection, and absurdity upon absurdity, meet him at every step, in the dreary desert of Universalism. He may say that he is sincere, and say it, too, for the purpose of begetting confidence in the minds of others for his system. But the public will still ask, "How can a man be sincere, or how

can he believe at all, if the evidence is against him?" It is not uncharitable to say of a man, that he is not sincere, when he professes to believe that two and two are eight. It is not uncharitable to say that he does not, and cannot believe it—because the human mind is so constructed that it cannot believe an absurdity. And the human mind is so organized that it cannot believe error in opposition to truth. It cannot believe error, when the evidence is against that error. When we say that Universalists are neither sincere nor believers in their own system, then, we only say that their minds cannot do that which God never designed they should do—viz: believe against evidence.

But allowing them their claim to sincerity—what then? Will their sincerity save them? If we meet a man going south, and he is sincere in the belief that he is going due north—will his sincerity bring him to the north pole? If we see a man eating arsenic, and he is *sincere* in the belief that it is flour—will his sincerity save him from the poison?

So, if we meet a friend who is preaching the doctrine of Universal Salvation, and who is sincere, will his sincerity convert error into truth? Will his sincerity protect him from the frowns of an insulted God? If there were no evidence within his reach, of the falsity of his system, his sincerity then would be of avail. But when the evidence blazes all around him, that his system is false, what will God do with his plea of sincerity in the day of

judgment? And when we meet our friends, who have heard this false system preached till they say they not only believe it, but are sincere in their belief—what will their sincerity avail them, when they may, by studying the Bible, know the truth? God will not regard such a plea, my dear friends, in that day when he will judge your souls. Be warned in time. Let not death find you a miserable believer in this doctrine. When the awful gates of eternity shall be unbarred to receive your departing spirit, and the thunders of the last trumpet shall shake the universe, let not unutterable despair and disappointment overtake you. When you go into the presence of your final Judge, go not there with a lie in your right hand. For God says: "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand."

PART II.

There is a way which seemeth right unto a man; but the end thereof are the ways of death.

Proverbs, xiv. 12.

TWENTY-FIRST REASON.

Our twenty-first reason for not believing in the doctrine of Universal Salvation, is, that it robs the law of God of its penalty. Every law must have a penalty. A law without a penalty would be only advice—and advice, however good, never can answer the ends of moral government. Our legislatures and courts of justice might repeal all their laws, and only advise the citizens—but this advice would not answer the ends of civil government. Advice is a system of maxims, which men may obey or not, without the hope of reward, or the fear of punishment. What would the best system of maxims do in holding back men from the commission of crime? If advice will do, is it not strange that the wisest lawgivers have not discovered it? But it does not take a lawgiver to see that simple advice never can govern men. The man of com-

mon understanding can see that advice would do no more, in holding men in subjection, than the smallest thread of silk, stretched across the Atlantic, would in binding its mountain waves. "But," says the Universalist, "our system does not rob the law of God of its penalty, for we hold that the consequences which flow from obedience or disobedience, are the proper penalty of the law. We hold, that vice inflicts its own punishment, and virtue brings its own reward." Suppose, then, that our lawgivers should proclaim, that all the penalties which are now affixed to our laws, should be done away, and vice shall be left to punish itself. Would *unruly* men be afraid of such laws? Would not such laws, after all, be mere advice? Every man, then, would be left to obey or not, just as he might deem it most for his interest. Every man would be left to judge for himself as to the expediency of committing crime. One man might judge that the evils of crime were not so great as the benefits. Another would say, "I would rather commit this murder, and gratify my revengeful feelings, or obtain that wealth, even if I shall be haunted with remorse of conscience." If men will commit these various crimes *now*, when not only the *consequences* of vice stare them in the face, but the *penalty* of a violated law—what would they not do if the penalty of the law were abrogated? What would they not do under a system of mere advice? When every man should be left entirely to himself? Would such a system be tolerated among us? Would we not assemble *en masse*,

and turn out such rulers and lawgivers, and elect men who would frame wise and wholesome laws? True, the thief would not vote with us for a change. The murderer would not be over anxious for an administration of law—but all wise and good men would come out and stand on the side of government and law. And if human governments cannot succeed in controlling men without law, how can God. Human governments only profess to govern the *external* actions, and yet they must have law to do that—but the Almighty will govern, not only the external actions, but the *motives* of men. How then can he do this great work without law? He will not do it by physical force. He never has done it by force, and he never will do it by force. Among men you admire a government of law, and not of despotism. For the same reason, you must admire the government of God, for it is a government of law, and not of despotism. It is a government of reason, of motive, and not of simple, omnipotent power. If it is a government of motive, then it must hold out motives equal to the interests that are to be protected. If it is a small interest among men that needs protection, it requires only a small motive—if it is a large interest, it requires a large motive. The motives of any government must be equal to the interests of that government, or it cannot sustain itself. What then must of necessity be the penalty of God's law? If God's government is the government of a finite being, then it needs only finite motives. If his govern-

ment is the government of an infinite being, then it requires infinite motives. If the interests are the interests of an infinite God, those interests must be sustained by adequate or infinite laws. These laws, being infinite, must have infinite penalties. The good which God aims to secure, is the greatest possible. But the greatest possible good, is infinite good. The penalty of the law then must be the greatest possible. But the greatest possible evil, is infinite evil—therefore the penalty of his law must be infinite evil, or everlasting punishment. Did you ever hear a Universalist answer that argument? Never! When you urge upon them such everlasting truths, and they find themselves in the very grasp of God, they escape by saying—"O, what a cruel thing is everlasting punishment!" Cruel, is it? Cruel for God to have a moral government? Cruel for him to have a government, of which the one that you live under and boast of, is only a faint type? Cruel for him to have infinite interests, and to protect those infinite interests by adequate laws? Cruel for God to promise to his obedient subjects the greatest possible good, and to threaten his disobedient subjects with the greatest possible evil? No wonder that the Universalists say that such a government is cruel. It is cruel to *their system*, and to *their hopes*.

TWENTY-SECOND REASON.

Our twenty-second reason for rejecting the doctrine of Universal Salvation, is, that *their motives* against crime *decrease* in power over the mind of the transgressor, as he *advances* in wickedness. They say the only punishment which the sinner receives, is the natural consequences of his conduct. Now there are *some* of these natural consequences of sin, which diminish in their power over the transgressor, as he advances in his career. We do not say that *all* the motives which are involved in the *natural* consequences of sin, decrease in power, as the sinner commits new acts of disobedience. We only say that some of these motives do—and those, too, upon which they lay the most stress, and those which all allow, too, should be most influential in restraining the sinner. But if we could find only one motive which should cease to be influential as the transgressor advanced in crime, it would prove fatal to their system. It would show that their system of divine government is defective.

But who does not know, that the more a man sins, the fewer compunctious visitings of conscience does he feel. The thief, who once stole a trifle, was troubled with powerful attacks of his conscience. But he stole again, and though what he stole was *more valuable*, his stings of conscience were not so keen. And, as he has advanced in

crime, this source of Universalist punishment has decreased in power—so that now he can break into his neighbour's store, and rob him of thousands, and not feel one-half so bad as he did when he began his career by stealing a penny from his mother's purse. The man who ascended that gallows, went there with a firmer step, a steadier nerve, a bolder front, than he did when he commenced his course of crime by robbing his master's money-drawer. That man, who is now bloated and putrid by intemperance, does not *feel* so much shame and remorse as he did when he first began to tipple, and tried to conceal his breath by some perfume. He does not care how his breath smells now. He can poison the whole air now by the presence of his putrid carcass, and little does he care who is offended. He can now sting the heart of his wife, and rob his children of peace, honour, and comfort, and yet remain as stupid, and brutish, and wicked, as hell. The man who has embraced some system of fatal error, once started back with horror from that system. Now he professes to believe in it, and to rest his soul upon it without alarm. When he first began to preach it, you could see a struggle going on in his bosom—his voice trembled—his guilty hands, as he stretched them to heaven in prayer, trembled—there was a flush of guilt went and came upon his cheek—there was a misgiving about his whole appearance. When the pestilence raged, he was immensely troubled. When the storm arose, and the vivid lightning and awful thunder threatened to send him quick to hell, you

could see the cold sweat of fear roll from his pallid brow. But now, as he has advanced in crime, the contest with his feelings is not so great. His remorse of conscience is not so keen. His voice is not so tremulous, but bold, and sweet in its tones. The muscles of his face are as immoveable as granite, and he can go and stand on the verge of hell, and laugh at the thunders of damnation. This is Universalist punishment! A punishment which decreases in severity as crime increases! A punishment which defeats itself! The *mental* part of the punishment of Universalists, diminishes in fearfulness as the transgressor goes on in his course. No wonder they are fond of such kind of punishment. The transgressor will always admire a penalty which lessens in severity as his crimes increase in number and aggravation. But cannot every man see that such a system of law is defective? Is it not defective among men? And will the Universalist charge upon God a system which is so full of folly and absurdity?

TWENTY-THIRD REASON.

"We reject the doctrine of Universalism, because it stands opposed to the dictates of conscience, and the natural apprehensions of men. It is not to be denied, that there is something in the mind of man which forebodes the same punishment to the wicked in another world, that is denounced

against them in the Bible. Hence, in every age, and in every part of the world, men have generally believed, that in the future world the righteous will be rewarded, and the wicked punished. *Some very few persons excepted*, all men, according to an eminent historian, (Dr. Hartly,) whether Pagans, Jews, or Christians, have held the opinion, not only that the wicked are to be punished after death, but that their punishment is to be eternal. Now this general foreboding of future misery can be accounted for only in two ways. Either it has come down by tradition from an original revelation, and thus shows how revelation has been understood from the beginning; or else it arises from the very constitution of the human mind. If it arises from the constitution of the human mind, it is to be regarded as the voice of God speaking through the medium of conscience, and forewarning men of what awaits them in a future world. This foreboding of future punishment to the wicked, is presumptive evidence that the wicked will be punished. It is *decisive* evidence that Universalism is inconsistent with the views which men naturally have of their own deserts, and of the character of God." Every man bears around with him a tribunal, which in its decisions points forward to a state of future punishment. Every Universalist has a monitor within the solitudes of his own bosom, which speaks distinctly of damnation.

TWENTY-FOURTH REASON.

We reject Universalism, because many have rejected it on their dying beds, whereas not one was ever known to reject the opposite system under similar circumstances. Who ever heard of a *Christian's* renouncing his sentiments on his death-bed? Who ever heard of a man who had repented of his sins, and believed on the Lord Jesus Christ, and lived a life of holiness and prayer, when he came to die, renounce his system of faith? Who ever heard of such a man, who had made ample provision against future punishment by fleeing to Christ, renouncing his belief of future punishment in his last moments? There never was such an instance. We challenge the whole world to produce one. The Christian never has done it, and even the impenitent sinner, who only had a speculative faith, has never done it. But as death has advanced nearer and nearer to them, we find them believing more and more firmly the great doctrine of future retribution and punishment. How much does this speak? Men are honest on their dying beds. They believe only what they have the best evidence to suppose is true. They have nothing to gain by believing error, but every thing to lose. Death-bed testimony, then, is the best testimony in the world.

But how many, who have maintained the doctrine of no future punishment for the wicked,

have renounced that doctrine on their dying-beds? Many, yes, many. We have their names and their places of residence, to show, if it is necessary. Men who were firm believers in the doctrine of no future punishment for the wicked, and had been so for years—when they came to die, abandoned their system, and warned their surviving friends to beware of it. Death was near, and they no longer had any motive for believing in their system, but some chance of escaping by renouncing it. Such testimony, my friends, is almost as good as if some should come from the pit to-day, and forewarn us of the wrath of God. There can be no mistake in such testimony. We instinctively *rely* upon it. It would indeed be considered a circumstance which could not be reconciled with reason or revelation, to see a Christian renouncing his sentiments in regard to future punishment, on his dying bed—but when a Universalist renounces his system of no punishment, it is just what we expect. No one is surprised. No one is shocked. No one exclaims—"Why, is it possible? Are you certain that was the case?" But the question is often asked, in regard to the death of Universalists—Did he hold out in his faith to the last? Did he not seem to be afraid that all would not be well with his wretched soul? Did he die calmly? Did he not warn his surviving friends to beware of his faith? These questions are often asked. And when our Universalist friends can say that some of their number have so fortified their fears, and wrecked conscience from her moorings, as to die calmly,

they think it is a great triumph for their doctrine. If they can close the eyes of one of their number, without his wailing and shuddering at the prospect before him, they are right glad of it. They say, "He held out well, and now what will the orthodox say against our doctrine, as not calculated to bless in death?"

But let one of our number die, and we are never asked such questions as—"Did he hold out to the last? Was there no shrinking from his faith? Was there no renunciation of his belief in future punishment? Was he calm? Did he sing in death?"

When a Christian dies, he *uniformly* dies calmly —dies singing and shouting often. As death deals his awful blows, he grasps with a firmer grasp the great truths of revelation, and sings, on the borders of eternity—"O grave, where is thy victory? O death, where is thy sting?" All is serenity. All is sunshine. All is triumphant joy and ecstatic bliss.

This is the end of the righteous man. Balaam envied this death. "Let me," he says, "die the death of the righteous, and let my last end be like his." But what an awful sight it would be to behold a Christian renouncing his views of the great doctrines of the Bible on his dying bed! It would be so contrary to reason and revelation, that every one would say—"*he lost his reason.*" But let a Universalist renounce his view of the great doctrines of the Bible, and the exclamation would be, "I thought he would not hold out when he came to die. Poor fellow, he used to boast of his courage,

and of his sincerity, but he found a death-bed a trying place. He found his system would do better to live by than to die by."

Many, then, of the Universalists, have renounced their system on a dying bed—but never an instance was there known, where a Christian renounced his belief in future punishment for the wicked, on a dying bed. What testimony is this against the doctrine of Universal Salvation, and in favour of the opposite belief? Will we not hear men when they speak to us from the borders of the grave? Will we not listen, when they speak on the confines of eternity? Will we not be convinced, when the Christian testifies on the very threshold of paradise, and when the deceased sinner sends back his dying wail from the pit of perdition into which he is falling?

TWENTY-FIFTH REASON.

We reject Universalism, because those who have been converted from that system, and who now believe the opposite system, are more holy and more prayerful now than formerly. There are individuals in this city, and I have their names and their places of residence, who were once Universalists. When they were Universalists, they tell me they were impenitent and prayerless. They were given to vice. They lived without any communion with God, and with no real love for Jesus

Christ. They felt no concern for the prosperity of religion in the earth. They dreaded, and never performed, secret prayer, or family prayer. They never read the Bible, to learn their duty, and hold converse with God—but only to glean from it something that would quiet their fears, and uphold their system. But what kind of a system of religious faith is that, which will not make a man more holy who professes to believe in it? What kind of a system is that, which will not lead a man to break off from his vices? What kind of a religious system is that, which will not prompt a man to the performance of daily, secret, and family prayer? What kind of a system is that, which will give a man no concern for the prosperity of religion in the earth? What kind of religion is that, which will not beget in man a love for the Holy Bible, whether its doctrines justify him or condemn him?

But now, there are some persons who have been converted from Universalism, tell us that there is nothing they love so much as daily, secret, and family prayer. Nothing they love so much as the Holy Bible, whether its truths are for them or against them. Now, they say there is nothing which they so much rejoice in as revivals of religion, and the conversion of sinners, from sin to holiness. Now, they do not covet the scenes of mirth, and intemperance, and lewdness. Now, their conduct and character is irreproachable. But what kind of doctrines are those which have produced all this change? Not the doctrines of Uni-

versalism—but the very opposite. And must not that system be from God, which will make men better?—which will beget in their souls a love for prayer, and for the whole word of God?—which will cause them to take a deep and hearty concern in the triumph of holiness in the earth? That system of doctrines, which will make men like God, in character and in conduct, must be from God; whereas, that system which makes men unlike God in character and conduct, cannot be from God. The one must be a system which God has revealed, to recover men from sin and ruin; while the other must be a system devised by man, and designed to quiet him in his rebellion, and encourage him to sin, without the fear of future punishment.

It is true, the Universalists boast of some conversions from our doctrines to theirs. But there are two questions which we wish to ask in regard to such conversions, before we can allow them any weight in this argument.

1. Were such converts to Universalism ever real Christians? Or did they hold the truth in unrighteousness? Were they faithful in duty before they went from among us? Did they shine in those churches to which they preferred to belong? Were they not in the habit of some secret or open sin? Were they not often a grief to their pastors, and a stumbling block to sinners? Did they live in the daily performance of secret and family prayer? Was the Bible the source of their greatest consolation and delight? Did they take an active part in advancing religion, and in promoting re-

vivals? Did they not get weary of the cross of Jesus Christ? Was not the Lord's Supper a dreadful duty to perform? Were not our doctrines a reproof to them—and did they not rush into the arms of Universal Salvation to obtain peace, while continuing in the practice of sin?

2. But allowing that they were what they professed to be, prayerful, godly persons—have they become better by joining the Universalists? Do those apostate ministers, and professors of religion, who have gone out from us, and joined the Universalists, lead prayerful lives? Are they more holy now than before? Have they acquired a new zeal for the conversion of men from sin to holiness? Do they go to their closets more frequently, and more habitually collect their families around the family altar? Have they as sacred a regard for the whole word of God? Are they ever heard pleading with God in the public assembly for the gracious outpouring of his Holy Spirit, and the triumph of holiness?

If not, what have they gained by the change? What has Universalism done for them? Do not all the effects of their new system of faith, thus far, show that they have made a fatal mistake? Before the Universalists can boast of such converts, they must show us that their system has made them holier men? But when we tell of converts from Universalism, we can show, both by the testimony of such converts, and by the observations of men, that we have made better men of them—that our system has produced a wonderful revolution in

their lives, and a radical change in their characters? Every such conversion, then, tells powerfully against their system, and in favour of ours. Give me a system of religious faith which will make man holier! Give me a system of doctrines which will increase man's fear as well as love of God! Give me a system which will make a man more prayerful, and humble, and reverent! Give me a system which will cherish in the heart a quick sensibility to the evil of sin, and a high regard for the whole word of God!

TWENTY-SIXTH REASON.

We reject the doctrine of Universal Salvation, because it represents death as a blessing to the wicked as well as to the righteous. This is contrary to the word of God. In the Bible, death is spoken of as a dreadful event to the wicked. But why is death spoken of as a dreadful event to the wicked, if this life is only a state of discipline, and there is no such thing as suffering beyond the grave? If there is no punishment beyond the grave for the wicked, is not death a blessing to them? And were not the inhabitants of the old world better off than Noah? Would it not have been better if the apostle John had hanged himself when Judas did? Were not the children of Israel punished, according to Universalism, instead of the wicked Canaanites? Is not a state of perfect holi-

ness and peace, better than a state of discipline? Is not death the greatest blessing which can overtake the wicked—if all is well with the wicked after death? But the wicked do not regard death as a blessing. No—they turn pale at the thought of dying. They make every effort to drive the thought of death from their minds. When they read over the obituary notices in the public papers, they have some fearful apprehensions. When they witness the solemn gathering of a funeral, and see the undertaker carrying away the dead, they have some startling thoughts about their own dissolution. "Ah," says the wicked man, "I hope it will be many a day before the undertaker will come for me. I hope it will be many a year before my coffin and winding-sheet will be brought to my house. I hope it will be many a day before my grave will be dug." But why? Ah, the wicked man does not believe that it will be well with his soul after death. He does not believe in the doctrine of Universal Salvation. He knows and feels, that if he were to die now, hell must be his portion. But if there is no punishment after death, why should not every wicked man desire to die—when, in this state, according to Universalists, he is only enduring discipline? Every day, according to Universalists, he is suffering the penalty of God's law. Why, then, should he not desire death. And why do not Universalists desire death? If they were firm believers in their doctrine, we should suppose they would desire death for themselves. But is there a Universalist in this house, who dare

rise from his seat and plead with God for an instantaneous death? Not one. You would like to give us such a testimony in favour of your doctrine, but you are afraid to do it. If you were sure your prayer would not be answered, you would do it at once. But the thought of being ushered into the presence of a holy God, while in your sins, is as dreadful a thought to you as to any other man.

But how many righteous persons have prayed fervently, that if it were the will of God, death might instantly release them from this scene of sorrow and suffering? I have heard a person who believed in the doctrine of future punishment, pray most earnestly for instant death. Many in this house heard the same prayer. I have the name of the person, and her residence. But who ever heard a Universalist pray for immediate death? Yet, if they are sincere in their belief, why do they not desire instant death, so far as they are concerned, themselves? Would it not prove a blessing to them, according to their system? Would it not introduce them at once into the holiness, and bliss, and glories of heaven? But the wicked regard death as a dreadful event—and dreadful, not on account of the pains of dying, but of what is to come after death. They do not regard death as dreadful *chiefly* because it would remove them from their families, and from opportunities of doing good —but chiefly because it would introduce them into a scene of changeless retribution! The Bible does not represent death as an evil chiefly in itself—but *chiefly* because it cuts the sinner off from a state

of trial, and conducts him away to the place where the worm dieth not, and the fire is not quenched.

TWENTY-SEVENTH REASON.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Mark, viii. 36, 37.

TWENTY-EIGHTH REASON.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

Matthew, x. 28.

TWENTY-NINTH REASON.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

John, iii. 36.

THIRTIETH REASON.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Matthew, xiii. 40, 41, 42.

THIRTY-FIRST REASON.

"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

2 *Peter*, ii. 9.

THIRTY-SECOND REASON.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever."

2 *Peter*, ii. 17.

THIRTY-THIRD REASON.

"Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

1 *John*, iii. 15.

THIRTY-FOURTH REASON.

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

1 *John*, v. 16.

THIRTY-FIFTH REASON.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Jude, 6, 7.

THIRTY-SIXTH REASON.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

Jude, 12, 13.

THIRTY-SEVENTH REASON.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Revelation, xx. 10.

THIRTY-EIGHTH REASON.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their

part in the lake which burneth with fire and brimstone: which is the second death."

Revelation, xxi. 8.

THIRTY-NINTH REASON.

"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Revelation, xx. 14, 15.

FORTIETH REASON.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not."

2 *Peter*, ii. 1, 2, 3.

REMARKS.

1. We see, in view of our subject, why it is that many of the Universalists of the city refuse to attend this discussion. They know that one hundred reasons against their system, is just *one hundred too many for their quietude.* Their famous champion, the Rev. Abel C. Thomas, has said, so I have been informed by the Rev. S. W. Fuller, that the reason why he has not more uniformly attended these discussions, is, "that our congregation is so small, that it is no object, no inducement to him, to come out here." But I thought it was truth, *eternal truth,* which the Rev. Abel C. Thomas was seeking after, and not converts to his system. I thought this was the reason why he challenged the Rev. Drs. Tyng, Brantly, Ely, and Barnes. Have we, then, been mistaken? And was it indeed the reason why he challenged those Rev. gentlemen, because their congregations were so large, and their names stood so high for learning and piety in the community? We confess, that for a man like the Rev. Abel C. Thomas to come out with a challenge against such men, produces an effect upon a *certain part* of the community. If a fox were to challenge a lion, and the lion should refuse to fight, the fox might run off, and exclaim to the other foxes, "See, I have challenged the lion, and he is afraid to meet me!" Then the other foxes would exclaim—Ah! what a fox he is! what strength and cunning he must possess, to challenge

the king of the forest. We are astonished that any man should decline to hear one hundred reasons showing that his system is false—and then give as a reason, that our congregation is so small that it is no object for him to come out here! Is not truth as important in Fairmount as in the centre of the city? Is not a soul as priceless here as in any other part of the world? Are not *one hundred reasons*, urged from this pulpit against Universal Salvation, as important here as any where else? If it is popularity which the Rev. Abel C. Thomas is seeking after, then let him remain in the city, and challenge the lions of the day. But if it is God's eternal truth which he wishes to know, then let him not refuse to hear one hundred reasons against that fatal system which he advocates. What! is there a minister preaching a system of doctrines upon which he professes to venture his everlasting all, and yet refuse to hear one hundred reasons against that system—and give as a reason, that our congregation is too small? What! is there a minister, who is preaching a system of faith, and inviting the multitude to rest their immortal souls upon it, and yet refuses to hear one hundred reasons against it, because our congregation is so small? If it were the *salvation of the soul* that the Rev. Abel C. Thomas was desirous of securing, then he would come! For a soul here is worth just as much as a soul in Walnut street, or Chesnut street, or any other place. There is not a soul in this place, over whose repentance the mighty angels would not rejoice. The harps of heaven would

sound sweeter to-day, if a soul should repent in Fairmount, than they ever have before. All the ministers of the city might well come out here, if they could rescue one precious soul from the mazes of error and infidelity! Nay, all the angels round about the throne would be adequately employed, if they should break through the skies today, and come rushing down into our midst, to rescue one soul from impending wrath! And yet, the Rev. Abel C. Thomas, says that our congregation is *so* small, that it is no object for *him* to come out *here!* Amazing insensibility! Boundless ambition! *Transparent* cunning!

2. The forty reasons against Universal Salvation, which we have already presented, should awaken solicitude in the mind of every one who has embraced that system, or who is trying to embrace it. We may shut our minds and our hearts, and lock them for ever against the truth—but in the end we shall be the losers! You will be the greatest loser, dying hearer, if you refuse to be convinced, and refuse to yield to your convictions! You will suffer a loss which no power can repair! It may wound your pride of opinion to acknowledge your error. You may think that you now stand committed before the public as a Universalist, and that you cannot retrace your steps without mortification and ridicule—but will it not be better to suffer mortification now, among dying worms of the dust, than to suffer mortification in the presence of your final Judge? Which will be the most sufferable—to have your pride wounded *now*, by the laugh

and sneer of the infidel, or to have it wounded by and by, by the fangs of that worm which never dies? Will you venture on to your final account, believing in a system against which there is *one* substantial reason? Can you consent to die, clinging to a system, against the truth of which there are forty reasons? Can you pass the awful and decisive hour of death, with the least uncertainty brooding over your endless destiny? Oh, will not a doubt on that day, respecting your condition in another world, be like a barbed arrow transfixing your soul? Who will care then for thee? Where will be the vain and thoughtless throng who now encourage you on? Where will be that minister, who now cries in your ear, peace, peace? He will not come to see how it fares with your departing spirit! If he should stand by your bed side—he will stand there speechless. He will stand there to witness writhings, and groanings, and wailings, which he cannot relieve! He will stand there to witness the ravings of a lost soul! And on the day of judgment, while his doom shall be a heavy one, you shall not conceal yourself under his skirts—for you consented to die, while there was one reason showing you to be in fatal error—nay, you consented to die, while there were forty reasons forewarning you of your doom.

PART III.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

Isaiah, viii. 20.

FORTY-FIRST REASON.

We reject the doctrine of Universal Salvation, because it brings against God the charge of injustice. The Universalist maintains that future and endless punishment is unjust. One of their authors styles the future punishment of the wicked, "the doctrine of endless cruelty."

But if it is unjust for God to inflict punishment upon the wicked in a future state, is it not unjust for him to inflict punishment upon the wicked in this state? The Universalists hold that God punishes the wicked in this state. They deny that he punishes the wicked in a future state, and give, as their *primary* reason, that he is too merciful to do it. If his mercy simply would forbid his punishing the wicked in a future state of existence, it would equally forbid his punishing them in their present state of existence. If it is unjust and cruel for God

to inflict punishment upon the transgressor *there*, so it is unjust and cruel for him to inflict it *here*. Their doctrine, then, represents God as doing injustice, as well as ours. They hold to present punishment. They must see, at any rate, that God often does visit the wicked with expressions of vindictive justice in this world. These expressions of justice are frequently such as to preclude the idea of corrective discipline. In the midst of his transgressions, the red-hot bolts of justice often descend upon the head of the transgressor. He is taken away suddenly. The only operation of many such expressions of justice, is to suddenly remove the rebel from this state of existence. There is no reforming effects exerted upon him. There is nothing in the *nature* of the *means* employed, which tends to secure his good. The *suddenness* of his removal from time into eternity, is a demonstration that it was not the good of the transgressor himself that justice contemplated, but to make him *an example to others*. This exhibition of justice the Universalist has frequently beheld in this world. How does he reconcile such exhibitions of justice with the mercy of God? If they are against the mercy of God at all, are they not just as much against it as similar exhibitions of justice in the future world? There are some exhibitions of justice in this world, that do not and cannot secure the good of him who endures them. There are exhibitions of justice in a future world, that do not and cannot secure the good of him who endures them there. But such exhibitions of justice in a future world,

the Universalist says are "cruelty." Therefore, similar exhibitions of justice in this world, are "cruelty." Therefore, Universalism represents God as a cruel God, and therefore it is that we reject it.

FORTY-SECOND REASON.

We reject the doctrine of Universal Salvation, because it tends to remove the restraint of future retribution from the minds of men, and thereby tends to the increase of crime.

Who does not know, that the dread of future retribution is more efficacious in preventing crimes, than all human laws and punishments? Yet the Universalist declares that there is no future retribution. He declares, that all men, whatever may be their characters or their crimes, are candidates for heaven, and are received into heaven the moment the breath leaves the body. This doctrine, then, annihilates the restraints of future retribution. In so far as it is believed, all those great motives which a future judgment and a future punishment roll over this world, to keep it in awe, are destroyed. And what calamity would be greater than the removal of such restraints from this rebellious world? Even with them the elements of sin are not always held in subjection. Even with them, man has defied his God, and trampled upon his authority. Even with them, man has revelled

in the blood of his fellow man. Even with them, the great volcano of human depravity has tossed its burning and wrathful tides to heaven. Hear now the mutterings of that fearful earthquake, which has rocked the nations as so many cradles. Rocked them, did we say? It has dashed them, one against the other, swallowing up their power and their glory. The human intellect and heart resemble the mighty deep—raging, rolling, conflicting, unconquered, unfathomed. But take away the restraints of future retribution, and what a scene this world would present then. Go to infidel France, if you would see a type of that state of things which would succeed the removal of all fear of future judgment. Her infidel philosophers began their suicidal enterprise by denying future retribution. They maintained that there was no endless punishment. True, they were consistent infidels. They not only denied future punishment, but a future state. They were consistent, and followed out their principle of no accountability, denying the existence of God himself. But that which was *most pernicious* in all their diabolical schemes, was a denial of *future retribution*. This was the *grand point of agreement* between their system and the system of the Universalists of the present day. This was the *feature* of their system which was most mischievous in its effects. This was where their scheme bore with desolating power upon the destinies of France. It was the *great chain* which held France to the throne of a retributive God, that Robespierre and his compeers wished to sun-

der. They wished to lift the arm of God from this world, and therefore it was that they said there was no God. They wished to eradicate most effectually a sense of accountability from the human mind, therefore they said that death was an eternal sleep. And when they had brought France to believe that the throne of the universe was without an occupant, that there was no moral government exercised over man by his Creator, then France fell. Then liberty fell. Then virtue fell, and bled, and died. Then parental and filial affection died. Then brotherly and sisterly attachment died. Then justice fled, and law. Then the volcano was unpent. Then the ocean had no iron-bound shore. Blood flowed fast upon the footsteps of skepticism, and the agents of that fearful ruin met together, and rescinded those laws of their national assembly, which had abolished the restraints of future retribution from France. They said that France was for ever undone, unless the idea of a future state, and of future retribution, could be restored. But why could they not get along without God, and without his law? Vice was its own punishment, and virtue its own reward, then, as well as now, according to Universalists. Why did not the evils of vice, and the blessings of virtue, answer the ends of moral government in France? Virtue, or doing right, was just as lovely, and vice, or doing wrong, was just as hateful, without a God, as with one. Why could they not succeed, then, as a nation, with such incentives to virtue, and with such motives against vice? For the same reason

that we could not. Such considerations are not mighty enough to control the human mind. Human depravity will tremble before nothing but the thunders of damnation. It is the "doctrine of endless cruelty," as some poor philosophers, and worse theologians, have called it, that gives our nation its stability. It is the idea of future accountability, and future punishment, that does more for this nation, than all its legislation. It is this keen sense of accountability, and future retribution, that follows man, like the air he breathes, wherever he goes. In the stillness and darkness of the night it awes him. In the retirement of his closet it restrains him. Upon the ocean wave, upon distant shores, upon mountain heights, it lays its mighty hand upon him, and holds him back from crime. Do away this sense of accountability and future punishment from this nation, and you will have acted over the scenes of France. We would be afraid to walk these streets—we would be afraid to cross these mountains, or traverse these seas, then. Then, not strangers, but our parents, and husbands, and wives, and brothers, and sisters, would assassinate us, and drink our blood. Then our temples of liberty and justice would be hung with mourning. Then the death knell of law, of virtue, and of freedom, would roll its melancholy dirges over the land—then all nations would come to attend our funeral, and America, wrapped in the winding-sheet of infidelity, would be lowered down into the grave of Atheism.

But who is it, that, under the name of Christi-

anity, are breaking that iron chain which binds this happy nation to the throne of a just God? Who is it that proclaims in the ear of the multitude, that there is no future retribution and punishment?

It is Universalists! It is Universalists who say that vice is its own punishment, and virtue its own reward. It is Universalists who tell men that they have nothing to fear after death. It is Universalists who aim to eradicate the idea of accountability from the mind of man. It is Universalists who would abolish the moral government of God over this world, and leave him without a subject, and without a throne. What enemies are these, not only to their God, but to their country—not only to their country, but to their friends—not only to their friends, but to their children—not only to their children, but to themselves!

I love, on such a subject as this, to get impartial testimony. How, then, do men of the world—men who are not involved in theological controversies, regard the restraints of future retribution, and the demoralizing tendency of Universal Salvation? Says an old cotton planter, in one of the public papers—"But it seems to me very astonishing, that amid all our vigilance, that which I regard the greatest danger of all, should have been disregarded. I mean the public preaching of the doctrine of Universal Salvation. From an intimate knowledge of the negro character from my youth, I am perfectly assured, that a more direct and efficacious mode of effecting the worst designs

of our deadliest enemies, *could not be devised.* I confess, I cannot but shudder at the thought, that hundreds of these people should be assembled on the Sabbath day, to hear it declared from the pulpit, as the doctrine of the Bible, that all men will be finally happy—that, whatever crimes they may commit, heaven will be their endless home. What horrible effects may be justly expected from such preaching, upon such minds. How would our whole state be convulsed with indignation, if Louison or Thompson should be found in a public city congregation, uttering their insane ravings, and proclaiming their doctrines of human rights to hundreds of blacks: and yet I solemnly aver, that I would greatly prefer the attendance of my negroes upon such instruction, rather than their being taught the dangerous, demoralizing, incendiary doctrine of Universalism. The man who should urge our slaves to immediate insurrection, I should esteem as harmless, in comparison with him who should persuade them that those fears of eternal torments, which now restrain many of them from atrocious crimes, are fanatical and groundless. It is, therefore, with mingled astonishment and alarm, that I see continual advertisements in the public papers, inviting all the community to attend upon discourses, designed to prove that the Bible reveals the final happiness of all men, without distinction of character."

This is the view which a cotton planter takes of the licentious tendency of Universal Salvation. And he is not the only one who shudders when

such a system is advanced for human credence—he is not the only one who discovers its bearings upon the destiny of society—upon the ruin of the nation. By breaking the restraints of future punishment, it opens the flood-gates of vice, and bids man sin, unawed by the thunders of perdition. This is one reason why we reject that system of doctrines. We should blush, if we believed or preached this doctrine, every time we might pass the Hall of Independence. We should turn pale in halls of justice, when the culprit is condemned for his crimes—pale, for having contributed to remove those restraints which might have held him back from infamy. We should shudder when we passed our penitentiaries, to think that we were preparing the way for our fellow men to enter their dreary cells. Our sleep would be disturbed—and as the monuments of our system should multiply around us, and every thing retrograde towards ruin and death, we should expect the universal desecrations of all mankind, and the frowns of an incensed God.

FORTY-THIRD REASON.

We reject the doctrine of Universal Salvation, because it teaches that men are rewarded and punished in the present life, contrary to the facts around us, and the observation of all mankind, and the word of God. If any one knows whether vice

is adequately punished, and virtue adequately rewarded in the present life, surely it is the God of the Bible. What then does the Bible say on this point? "*One event happeneth to all!*—to the good—to the clean, and to the unclean. God maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. There are the ungodly who prosper in the world, who increase in riches; whose eyes stand out with fatness; who have more than heart could wish."

Is that a just retribution, when one event happeneth to all?—when the clean and the unclean fare alike? Is that a state of retribution, when the wicked prosper, and have more than heart could wish? No wonder that the wicked love such retribution as this! No wonder that they profess to be ardently in love with a moral administration, where the wicked fare as well as the righteous!—where the sun shines, and the rain pours down upon the unjust man as well as the just.

But what is the language of observation and of facts upon this point. From all that you have seen of the dealings of God with his creatures in this world, can you say that there is a just retribution going on among men? Is your observation, and are the facts on this point different from what the word of God declares. Do not facts, and the observations of men, exactly correspond with the word of God in this matter. You have seen the sun shine, and the rain descend equally upon the unjust with the just. You have beheld the wicked prospering. You have seen a multitude of in-

stances, where vice was prospered, and virtue unrewarded. You have seen, now and then, an instance of retributive justice, where the wicked man was not permitted to live out half his days. You have seen the thunder-bolt of insulted heaven, fall upon the head of some bold blasphemer. But you have regarded them as exceptions to the general tenor of God's administration over this world. You have seen the flames of justice here and there sweeping around the path of the transgressor, convincing you of fiercer flames that roll and sweep below, just as a stream of burning lava from the mountain's top, would convince the spectator of the tides of burning wrath pent within that mountain. Admit, if you please, that the grosser vices bring dreadful consequences with them—are even these consequences equal to the magnitude of the evil committed? But there are many sins, which, in the estimation of God, are more heinous than what are commonly called the grosser vices. When are these sins punished? What retribution does that man receive, at all corresponding to his crime, who denies the existence of his God?—who denies the supreme divinity of the Lord Jesus Christ?—who denies the revealed truth of the total depravity of man?—who denies the personality and divinity of the Holy Ghost? What retribution, corresponding to his crime, does the robber of female innocence receive? What retribution does the despiser of Jesus Christ receive? What retribution does the persecutor and contemner of God's people receive? What retribution does that young

man receive, who, in the very house of God, will deride and despise sacred things?

All observations, and all facts, go to prove to the candid inquirer, that the general aspect of Providence is as favourable to the wicked as to the righteous. This aspect of Divine Providence it is that has often appeared inscrutable to the partial observer. And the only way of reconciling it with the existence of a just God, the Universalists would take away from us. We can reconcile this state of things in our world in two ways—

1. By showing that it affords the wicked an opportunity to repent, and believe on the Lord Jesus Christ. If just retribution should immediately visit the transgressor, he would have just about as much time to repent as rebellious angels had. He would have no opportunity at all. Then there would be no need of preaching, or praying, or Bible classes, or Sabbath schools, or missionary societies. Then, not even the Universalists would have time to propagate or repent of their error. We should all be sent quick to hell. But now, by delaying retribution, and introducing this merciful suspension of justice, and reign of mercy, the sinner has time to repent. Now, we can offer pardon to men condemned to die. Now, we can send the Bible over the habitable globe.

2. But, secondly, this unequal retribution in our world, is finally and fully reconciled with the idea of a just God, by the doctrine of future retribution and punishment. On this supposition only can any man defend the ways of God. Let there be no

future adjudication upon the characters and deserts of men, and every Christian must become an Atheist. The Psalmist would have been perplexed at the prosperity of the wicked, had not the sanctuary of God solved the problem. He never understood it until he went into the sanctuary. Then he "understood their end." "How are they brought into desolation, as in a moment! they are utterly consumed with terrors."

But the universal scheme leaves the divine government involved in absurdity and injustice on this point. With great appearance of sanctity and reverence, they acknowledge the existence of God, and then turn and wrest from us those very doctrines by which we defend his character and his government.

This, like every other reason which we have advanced, will bear the closest examination. It defies the power of satire or ridicule. It cannot be overturned by false philosophy. A man might as well attempt to reorganize the government of God in this world, as to show that vice is fully punished, and virtue fully rewarded, this side the grave. It is contrary to the observation of all men (except Universalists.) It is contrary to all facts, and opposed equally to the plain and repeated declarations of the word of God. Therefore we reject it.

FORTY-FOURTH REASON.

We reject Universalism, because it destroys free agency.

It has been said by Universalists, that the doctrine of future punishment makes slaves of men, but that Universalism makes them free men. The meaning of such a declaration, from such a quarter, is, that endless punishment imposes a mighty restraint upon the wicked man; whereas, Universalism removes that restraint and bids him sin on, and not fear it. This is making men free men with a witness. It makes them free men to sin, or men to sin freely.

But we will show that Universalism is the greatest slave-making system in the universe. While it professes to wake notes from the lyre of liberty, it introduces more effectually the greatest vassalage among men.

That man is a slave whose hands and feet are bound with chains. That man is a slave, in the worst sense of that term, whose will is bound; whose choice is not consulted in the disposition of his highest interests. That man is a free man who has not the use simply of his hands and feet, but who is in the free, unrestrained (unrestrained by physical power) exercise of his moral faculties. Who regulates his own destiny, so far as that destiny can and should be at the disposal of his will.

But does Universalism allow its converts this

liberty—the liberty of regulating their own destiny? No! It proclaims to every man, that he shall be saved whether he will or not. It says to every man, "Your destiny, sir, is to dwell in the presence of infinite holiness, for ever, whether you choose or not." It says to every man, "You, sir, must love infinite holiness and hate sin, for ever, whether it is your choice or not." It says to a Nero and a Trajan, "You must be associated with the Christian, for ever, whether it is your choice or not." It says to every Atheist and Infidel, "You must worship the God of heaven and spend a long eternity in obeying his commands, whether you will or not." It says to all the prayerless, ungodly, heaven-daring throng, "The time is coming when you shall not have your choice in departing from God and duty, but when you absolutely shall spend your immortality in the high and holy services of the upper sanctuary!"

What slavery is this! What war upon the first principles of freedom is here! And is this the system which makes its subjects free men? Tell a man now, that he shall renounce his vices, and love and practise virtue, and see how soon he will stand upon his rights. Tell a man now, that he *shall* spend his Sabbath in the worship of God and in practising the duties of religion, and see how soon he will resent it. Let our courts of law decide, that it is not left to the citizens to choose in matters of religion, but that every man, whether he will or not, must renounce his sins and enter immediately upon the service of God, and see how

soon men would appeal to the constitution of the country for protection against such coercion.

According to Universalism, whatever men are in this world, or whatever they choose to be in a future world, they must and shall become good Christians, and worship for ever a holy God. Though a man die calling on God to damn his soul—preferring eternal exile from heaven—he cannot have his prayer answered or his wish gratified. That their system does really and truly strike a blow at free agency, is evident from the effects they ascribe to death.

"How do we prove," says one of their learned authors, "the future happiness of those who die before they are forgiven? They brought not their sins into this world when they came into it. They certainly can carry nothing out of it which they brought not into it. Then their sins must be left behind."

Who ever heard such reasoning as this! We can carry nothing out of this world which we did not bring into it! But cannot, and must not, a man bear away with him his moral character when he leaves this world? And did we bring our moral character into the world? Did we bring moral character into this world, which character is the result only of obedience and disobedience to law? No! But shall we not carry out of this world, when we leave it, our moral character? Will not the impressions which are made upon the human intellect, be as enduring as the intellect itself? Will not the mental habits and principles which

we form in this world, and adopt, cling to us through eternal ages? Oh, no, says our learned author, we can carry nothing out of the world which we did not bring into it. That is, death will rob us of our moral character! Because death will destroy those bodily senses, through the medium of which we now sin—therefore death will destroy our moral characters. Death will not only purify the body, but it will, by some gangrene process, slough off a man's moral character! On some accounts, we wish death would perform this mighty process for some deceived or ruined sinners; but we tell them that the sting of death is sin! That which will render death a king of terrors, will be a man's depraved moral character. But according to Universalism, we cannot carry our moral character with us. Though a man should choose to carry his moral character to his dying bed, and continue steadfast in his mental habits and principles, till the last pulse has beat, and the last breath has been drawn—yet death shall outwit him, and work such a wonderful process upon him, whether he will or not, that the moment he appears in the eternal world he shall find himself a saint instead of a sinner. He died, according to the best of his recollection, a drunkard, or a whoremonger, or an infidel, or an Atheist; but, lo and behold, he has come forth from the grave an angel of light, fully prepared for the songs, and holiness, and glories of heaven! His will in this great transition of character was never consulted. He had no choice in the matter. Death did the work

for him by stealth, and gave him a moral character which all along his probation he laughed at and despised!

If this system does not rob man of free agency, then we do not know what can do it.

Yet this is the system which boasts of its freedom. This is the system which makes men freemen in the highest style—free in will, in choice, in affection! If it is freedom for man to be robbed of his free agency, then let me be a slave!

Says one of the learned authors of the Universalist church, "All men must be saved, because the will of God cannot be resisted." But is not this denying that there is any such thing as free agency among men? If the will of God, in no respect, can be resisted, then we are not free agents—having the power to obey or not to obey. Then, whatever *our* will may be, it shall be crushed by the will of God! There is no choice for us. "But," says this same learned author, "all men will be saved, because God is almighty: nothing can resist his will; nothing can defeat his purpose." Does not this deny to man the great prerogative of free agency? "God is almighty, and therefore nothing can resist his will; nothing can defeat his purpose." That is, God has all power, and will save men by that power whatever may be the will or choice of his creatures. If he cannot subdue them by influences which shall harmonize with their free agency, he will subdue them by almighty physical force. He will crush their wills. He will

trample upon their free agency. He will coerce them into subjects by omnipotent force.

Is not this robbing man of his free agency? Is not such a view of moral government tantamount to a full denial of all moral government? Does it not represent God as maintaining his supremacy over this world, not in accordance with the laws of mind, but of matter? Does it not represent God as governing mind the same way that he governs yonder sun, by almighty power?

Yet this is the system which is said to make its subjects free men! It robs man of all that constitutes him a rational and accountable being, and then turns round and says to them, Sirs, your birthright is liberty! No wonder that they want to retain their system without its tendencies! No wonder that the younger converts start with horror at its tendencies. No wonder that the more advanced ones show signs of amazement and manifest that they feel the galling power of these tendencies.

How astonishing the fact, that reasonable men will rather part with the great attribute of free agency than abandon a favourite system. Rather than embrace eternal truth they will part with free agency and become slaves. And while believing in a system which entails upon them the greatest vassalage in the universe of God, they exclaim—We are free men!

FORTY-FIFTH REASON.

We reject Universalism because it denies not only the doctrine of endless punishment, but in doing that, of necessity it discards every other doctrine of the Bible.

Let a man deny one of the fundamental doctrines of the Bible, and, if he is consistent, he must deny all of them. Eternal truth is so connected, that it must stand or fall together. It is like a golden chain, if you break one of its links, you render useless every other. We care not whether the Universalist admits that in denying endless punishment, he denies every other doctrine of the Bible. We suppose some do not. We suppose some, if they did, would not do their system so much injury as to confess it. In our remarks we shall trace the legitimate tendency of their system upon the other cardinal doctrines of the Bible, and if a man will not abide by the tendencies of his system, it shows at least that he is not very sincere in his belief.

If a man deny the doctrine of endless punishment, he must deny the justice of God. If a man deny endless punishment, he must deny a future judgment. If a man deny endless punishment, he must deny the law of God. If a man deny endless punishment, he must deny the supreme divinity of the Lord Jesus Christ. If a man deny endless punishment, he must deny the vicarious sufferings of

the Son of God. If a man deny endless punishment, he must deny the infinite evil of sin and the infinite holiness of God. If a man deny endless punishment, he must deny the total depravity of man. If a man deny endless punishment, he must deny the existence and agency of devils. If a man deny endless punishment, he must deny all punishment; and in denying all punishment, he must rob the government of God of one great influence necessary to sustain it; and in robbing the government of God of adequate moral influence, he denies that God is a perfect moral governor; and in denying that God is a perfect moral governor, he denies all his moral perfections: and in denying his perfections, he denies his existence; and in denying his existence, he denies all evidence and all truth.

We have heard a Universalist minister, of this city, who, in denying the doctrine of endless punishment, publicly deny the total depravity of man. We have heard him deny the supreme divinity of the Lord Jesus Christ. We have heard him deny the vicarious nature of the sufferings of Christ. We have heard him deny the infinite evil of sin and the infinite obligations of the law of God. He finds himself compelled to avow such sentiments in having denied one of the fundamental doctrines of the Bible. He is consistent, to say the least. And if he perseveres in such consistency, and God spares him, you all know what he will become at no distant day. We knew a Universalist minister, in this city, not long since, whose con-

verts some of you are, who professed to hold to the Bible as containing a revelation from God. He only discarded one of its doctrines, viz. endless punishment. He put on the mask of Christianity; sang our hymns of praise, and adopted most of our phraseology, that he might throw dust in the eyes of the multitude, and thus more effectually stab the vitals of religion. But he soon denied another doctrine, and then another, and then another, till, by and by, the all-disclosing providence of God unmasked him. And what was he at heart? He had a heart as black as hell, for it was the heart of an Atheist. He adopted not only his system, but its tendencies. Now he knows what we mean when we declare that Universalism is atheistical in its tendencies. He has *gone down* the ladder of eternal truth, till now he has stepped from the last round into the dismal depths of Atheism. Now God has only to break his hold upon life, and the next step which this unfortunate and guilty man will take, will be into the burning waves of damnation.

If Universalism has not such tendencies, why is it that skeptical men resort to Universalist churches on the Sabbath in preference to other churches? We know of an infidel in this city, (and at a proper time we will give you his name and residence) who for a number of years went nowhere to church. He did not go, because he hated the doctrines that were preached in the churches generally. But now he says, he has found a church whose doctrines he likes. Now he is a regular attendant

upon that church. And what church do you suppose that is, which this infidel has fallen in love with? Why it is one of the Universalist churches of this city. There he can spend his Sabbaths and not get pricked in the heart. There he finds a sufficient admixture of infidelity with Christianity to make it palatable.

And are we invited, under the mask of Christianity, to believe such a system as this? Must we, then, all become Atheists, that the Universalist may enjoy his pleasing and dreamy revery of "no hell?" And will he still wear by stealth the badges of Christianity, and claim her character and respect, while he is bleeding her at every pore. What a fiend he must be, who will claim your acquaintance, and society, and friendship, and yet who will secretly drive his poniard into one of your main arteries and bleed you to death!

That system of religion is from God which increases our love for truth and our reverence for the Bible; but that system is from hell which would lead us to mangle the Bible and discard the fundamental principles of the government of God.

FORTY-SIXTH REASON.

"Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?"

Matt. xxiii. 33.

FORTY-SEVENTH REASON.

"For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Malachi, iv. 1.

FORTY-EIGHTH REASON.

"But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the gentile."

Romans, ii. 5, 6, 7, 8, 9.

FORTY-NINTH REASON.

"For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel."

Romans, ii. 12, 16.

FIFTIETH REASON.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

Matthew, xvi. 27.

FIFTY-FIRST REASON.

"Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment,

than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Matthew, xi. 21, 22, 23, 24.

FIFTY-SECOND REASON.

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Matthew, xxiv. 50, 51.

FIFTY-THIRD REASON.

"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Matthew, xxv. 11, 12, 13.

FIFTY-FOURTH REASON.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Matthew, vii. 22, 23.

FIFTY-FIFTH REASON.

"I pray for them: I pray not for the world."

John, xvii. 9.

If there be some for whom Jesus did not pray, there are some who will have no share in the benefits of his mediation, without which they cannot be saved.

FIFTY-SIXTH REASON.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Luke, xiii. 24.

FIFTY-SEVENTH REASON.

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are."

Luke, xiii. 25.

FIFTY-EIGHTH REASON.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

Luke, xiii. 28.

FIFTY-NINTH REASON.

"Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress

and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof: therefore shall they eat of the fruit of their own way, and be filled with their own devices."

Proverbs, i. 24—31.

SIXTIETH REASON.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Revelation, xxii. 14, 15.

SIXTY-FIRST REASON.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Mark, viii. 38.

SIXTY-SECOND REASON.

"And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!"

Proverbs, v. 11, 12, 13.

SIXTY-THIRD REASON.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Revelation, xiv. 10, 11.

SIXTY-FOURTH REASON.

"Deliver my soul from the wicked.....from men of the world, which have their portion in this life."

Psalms, xvii. 13, 14.

SIXTY-FIFTH REASON.

"When a wicked man dieth, his expectations shall perish; and the hope of unjust men perisheth."

Proverbs, xi. 7.

SIXTY-SIXTH REASON.

"But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

2 *Peter*, iii. 7.

SIXTY-SEVENTH REASON.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

James, v. 20.

SIXTY-EIGHTH REASON.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

1 *Corinthians*, vi. 9, 10.

SIXTY-NINTH REASON.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

1 *Thessalonians*, v. 2, 3.

SEVENTIETH REASON.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are un-

godly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Jude, 14, 15.

REMARKS.

We have been informed by good authority, that another reason which the Rev. Abel C. Thomas gives for not wishing to pursue this discussion is, that we have called him a hypocrite. We suspect that he has some other more substantial reasons than this; but let us examine those which he deems it prudent to offer.

We have said that we did not believe any intelligent man to be sincere in his belief of Universal Salvation. We made this assertion in view of the overwhelming amount of evidence there is in the Bible, and out of it, against such a doctrine. The Rev. A. C. Thomas has drawn the inference of his own hypocrisy from our declaration. This we allow is a just inference. But why is it that our opponents manifest so much uneasiness when we make a declaration which implies their hypocrisy? Why do they discover so much irascibility of temper? Jesus Christ, whose gospel they profess to preach, manifested no such impatience under the *unjust* allegations of his enemies. The Pharisees said of him, in his presence, "This fellow doth not cast out devils but by Beelzebub the prince of de-

vils." They called him a wine bibber, the author of sedition and a friend of publicans and sinners. They even spat in his face and murdered him; but under all this unjust and maljcious treatment he manifested no resentment or anger. All was calm, gentle, mild, forgiving. He did not get impatient and refuse to reason with his enemies. But he replied to them—"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan he is divided against himself; how then shall his kingdom stand?" Paul was called a mad man, a babbler, a pestilent fellow, a man who was turning the world upside down; yet he controlled his feelings and reasoned with his enemies upon the doctrines of salvation. He did not get impatient at their raillery, though it was unjust raillery, and say he would have nothing more to do with them. Paul's love for souls was not such an ephemeral love as that. Paul's consciousness of purity of motive and soundness of doctrine, led him to stand unmoved before his persecutors, and reason with them of righteousness, temperance, and judgment to come. He was ready, not only to be bound, but to suffer death, for the Lord Jesus Christ. But the Rev. Abel C. Thomas cannot pursue a discussion which involves the everlasting life of his soul, and the souls of his deluded followers, because, forsooth, we have said that Universalists cannot be sincere in their faith!

If our declaration had been an unjust one, it would not have been imitating Paul or Jesus Christ

to have fled the course. But when our declaration was in accordance with the opinions of the community—when it was made in view of one hundred reasons against the truth of Universal Salvation, how can we account for the irascibility of the Rev. Abel C. Thomas? We did not say of his sentiments as he has said of ours, that they were "utterly false, yea, ridiculously absurd!" We said that he was not and could not be sincere in his faith. That, to say the least of it, is a courteous way of conveying to a man your convictions of his hypocrisy. Why, then, in view of the *justness* of our declaration, should a man, professing to be a Christian minister, be offended? Was it from that well known law of human nature, that man is most sensitive in view of his defects? That he is for ever anticipating an attack upon his weakest points?

A man who is a devoted child of God, is not greatly disturbed by a sermon on hypocrisy. A man who uniformly tells the truth, feels no blush of shame mantling his cheek when he hears a sermon addressed to liars. A man whose private life will bear inspection, does not wince at a sermon on fornication. It is only when the silver probe of truth enters the ulcerated parts of character that we shrink. It is when an arrow comes from the quiver of the Almighty, and transfixes our dark and guilty souls, that we spring in agony.

When men, who are for ever asserting the purity of their motives and lives, the sincerity of their hearts and the great peace and joy which a false

system affords them, are the very men that the community lack confidence in.

But it is a matter of comparative indifference with the speaker, personally, whether the Rev. Abel C. Thomas see fit to grapple with his reasons or not. We would love to have him do it for his *own sake*, and for his *people's sake*.

No excuse which he can offer, for not doing so, will satisfy this community, or satisfy some of his own friends.

PART IV.

Also, thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.

And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness.

Ezekiel, xxxiii. 30, 31.

SEVENTY-FIRST REASON.

We reject the doctrine of Universalism, in view of the history of the inhabitants of the old world. If Universalism be true, all the antediluvians are now in heaven. If Universalism be true, they all went to heaven so soon as an incensed God had ingulfed them in the mighty deluge of waters. Is this reasonable? Can it be reconciled with the justice of God's dealings with them while they were on the earth? Can it be reconciled with any of the principles of the divine administration? They

were cut off from the earth for their sins. They were cut off from a land of *probation*, because God saw that their recovery, by the preaching of righteous Noah, or by any other means, was absolutely impossible. They were cut off for *a reason*, and in *a way*, that shows that they did not repent, and that their punishment was not of a corrective, or reforming character. Notwithstanding the one hundred and twenty years' warning, our Saviour informs us that they did not repent, but continued in their rebellion, till the very moment in which they were destroyed from the earth. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, *and knew not until the flood came and took them all away;* so shall also the coming of the Son of man be." If God could not endure their moral character any longer on the earth, how could he endure them in heaven? If their moral character was such as to call forth the vindictive justice of God in a world of probation—and as there was no change in their moral character, will not the vindictive justice of God continue to visit them in a world of retribution? The end of the antediluvians is a great stumbling block to the Universalists, and hence they seldom set forth the heavenly state of these, their ancient brethren.

SEVENTY-SECOND REASON.

We reject the doctrine of Universalism, in view of the history of the Sodomites. If Universalism be true, the Sodomites are now in heaven. If Universalism be true, they all went to heaven wrapped in the winding-sheet of fire! But how is it possible for any man to believe that God could treat those vile, filthy, lascivious beings, dying such, differently in any other world from what he did in this? God could not endure their moral character, and for that reason he destroyed them. Was there any change in their moral character, from the time the fire began to descend, till they were consumed, and their guilty souls ushered into the other world? Can fire purify the heart? Can scorching flames subdue the will, and rectify a man's motives? To the fact that the Sodomites did not repent, we have the testimony also of the Saviour: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, *it would have repented* long ago in sackcloth and ashes." Showing, evidently, that the inhabitants of Sodom did not repent. If they died, therefore, in an impenitent state, and if in view of these heaven-provoking crimes, God destroyed them by a storm of fire, how preposterous the sentiment, that God received them all to the realms of purity and bliss! The Universalists seldom preach about

the heavenly state of these their ancient brethren, the Sodomites, for this simple reason—they know it would be too palpable a farce. With regard to the present and future condition of the inhabitants of the cities of the plain, we have not only the testimony of Jesus Christ, but also of Jude. "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of *eternal* fire." Jude was no restorationist, to say the least.

SEVENTY-THIRD REASON.

We reject Universalism, in view of the history of Ananias and Sapphira. "But Peter said, Ananias, why hath satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down and gave up the ghost." In like manner also perished his guilty wife. Yet Universalists maintain that they both went immediately to heaven, with a lie to the Holy Ghost upon their tongues! One moment lying to God on the earth, and the next moment praising him in heaven! Struck

dead by the unseen hand of God, for lying, and then, as a reward for their sin, received home to glory! This is lying and praising in almost the same breath! This was lying so near to heaven, that it will not be a strange sentiment, if the Universalists should by and by preach that we may not only lie on the earth, but lie also on the way to and in heaven! And if this guilty couple are in heaven, there is every reason to believe, on the same principles, that they will continue alternately lying to God and praising him for ever and ever! Universalists seldom preach about the heavenly condition of this their ancient brother and sister! They do not inform us, whether they continue, first to lie, and then to praise God, or first to praise, and then to lie to him! Stand forth, ye champions of these departed saints, and wipe off the foul blot which rests upon their fair fame! Stand forth, and vindicate their character and doom, against the testimony of the Holy Spirit!

SEVENTY-FOURTH REASON.

We reject Universalism, in view of the history of Herod. "And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man.

And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." Is Herod in heaven? "O yes," says the Universalist, "he went to heaven the moment the breath left his body. The worms which consumed him, consumed also the moral defilement of his soul, and thus, by a worm-purifying process, he was prepared for the purity and bliss of the skies. As in Adam all die, so in Christ shall all be made alive." But, seriously, let us ask our Universalist friends, when was Herod prepared for heaven? Was he in a course of preparation during his former life—a life of cruelty and blood? Did the crime for which the angel of God smote him, indicate that he was possessed of a moral character such as God approved? Was there any time for a moral reformation, between the time that the angel smote him and his death? And can it be shown, that he did not retain, till the last breath, the same desire to be deified for which he was so suddenly destroyed? Would not the same ambition lead him to covet divine honours in heaven? The history of Herod presents another opportunity for the brethren of that defamed man to stand forth in his defence. Make haste, make haste, ye valiant ones of the Universalist ministry, Herod's fame has been suffering for eighteen centuries under the imputations of the Holy Ghost.

SEVENTY-FIFTH REASON.

We reject Universalism, in view of the history of the rich man and Lazarus. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died and was carried by the angels into Abraham's bosom: the rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, likewise Lazarus evil things: but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us which would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the

prophets, let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This history is furnished by the Son of God. How astonishing the infatuation of any man, who, in view of this history, can for a moment believe in the doctrine of no future punishment! Where did Dives go to when he died? From what place did he lift up his eyes, being in torment? What was his request for himself and for his five brethren? What was Abraham's reply in regard to the possibility of furnishing him relief, or of sending another note of forewarning to his five brethren?

If there was not another intimation in the whole Bible of the future state of the wicked, we should deem this amply sufficient. Indeed, it seems to have been left on record for the very purpose of preventing any man from imbibing the preposterous doctrine of Universalism. Poor Dives is not a Universalist, and since Abraham told him about the *impassable gulf*, he has fully and for ever given up the doctrine of purgatory, or final restoration.

SEVENTY-SIXTH REASON.

We reject the doctrine of Universalism, in view of the history of Judas.

"The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had never been born." "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bore what was put therein." "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of *them* is lost, but the son of perdition; that the Scriptures might be fulfilled." "Have not I chosen you twelve, and one of you is a devil." "And after the sop satan entered into him." "And he cast down the pieces of silver in the temple and departed, and went and hanged himself." "That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his *own place*."

From this history of Judas, furnished us by the unerring testimony of the Holy Ghost, we learn the following facts:

1. That Judas was a thief.
2. That he was possessed with the devil just before he hung himself.
3. That it had been better for Judas if he had never been born.
4. That he was the son of perdition.
5. That he was not given to Christ.
6. That he was not kept by the grace of Christ, but lost.
7. That he was a devil.
8. That he betrayed the Son of man.
9. That he hung himself.

10. That after he died he went to his "*own place.*"

The Universalists, having lost their last blush, maintain that this thief, this son of perdition, this traitor, this murderer, this self-destroyer, went immediately to heaven!

They say, in reply to all the astounding evidence of Judas' perdition, that he repented of his sins. But pray what evidence have they that Judas' repentance was of the right kind? Why, that like a thief, he dropped his booty and went and hung himself!!! Admirable evidence this, that Judas' repentance was of a genuine character. But it is just like all the evidence which the Universalists bring forward in support of their system. Besides, if Judas is now in heaven, or if he will ever arrive there, then what our Saviour said of him cannot be true. Our Saviour said that it would have been better for him had he not been born. But if there is an eternity of happiness before Judas, this cannot be true of him. But if he is now in hell, and if he will always remain in "his own place," then we can see how fearfully true the Saviour's declaration is. What, what would be Judas' thoughts, if he could be told that there are Universalist ministers now on the earth, who are endeavouring to prove that he is in heaven! Amid his howls and throes of deep agony —his recollections of his betrayment of the Son of man, of self-murder, and of a contemned and lost heaven, he would lift his eyes and cry, Great, and just, and terrible God! What infatuation!

SEVENTY-SEVENTH REASON.

We reject Universalism, in view of the history of fallen angels.

The same arguments by which Universalists attempt to prove that there is no future punishment for man, bear equally against all punishment for fallen angels. The declarations of the Bible, then, concerning their condition, bear equally against the scheme under consideration, with those concerning the future condition of man.

What says the Bible, then, in regard to fallen angels? "For God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day."

"Not a novice, lest, being lifted up with pride, he fall into the *condemnation of the devil.*"

"And these shall go away into everlasting fire, *prepared for the devil and his angels.*"

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon

him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season."

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented, day and night, for ever and ever."

The only way by which Universalists have ever met this argument, has been to deny the existence of fallen angels altogether. They have not denied the fact because they have proved their non-existence, but denied it to relieve themselves from the responsibility of proving it, and of meeting the unanswerable argument under consideration.

The existence of the angels of glory is not more clearly set forth in the sacred volume than is the existence of fallen angels. Their happiness is not more clearly described than is the misery of their lost brethren.

If God, then, visits transgression in heaven, with punitive justice, will he not, for the same reasons, visit transgression on the earth with vindictive justice? Is the nature of sin changed by a difference in its locality? Is the justice of God's administration less liable to be impugned in heaven, when he sends the apostate quick to hell, than when he does the same thing with the apostates of this lower world? Yet we hear of no murmuring there, when the angels, ambitious of the throne, were cast down to perdition. And will God punish rebellious angels, and let rebellious men go free? Is God a partial God? Are the perfections of his character

changeable? Is infinite mercy more merciful on the earth, to the finally impenitent, than to fallen angels in the eternal world? Does the justice of God lose any of its stern demands, as the field of its operations is changed from one world to another?

We know these are plain questions and stubborn facts, but we are in search of truth, and, bringing heaven, earth and hell to bear testimony against the scheme of Universal Salvation.

We wish to convince the advocates and adherents of that system, or reduce them to the alternative of abandoning it, or of taking sides with the very devil himself, in disputing the justice of heaven's throne in his damnation.

SEVENTY-EIGHTH REASON.

We reject Universalism, in view of the unpardonable sin. (Matt. xii. 31, 32.) "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Also, (Mark iii. 28, 29,) "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever

they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." And 1st of John, v. 16. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

In all these passages the sentiment is clearly set forth, that he who is guilty of blaspheming against the Holy Ghost, shall inevitably be damned; and not only be damned, but damned for ever and ever. In Matt. xii. 31, it is said, "The blasphemy against the Holy Ghost shall not be forgiven unto men." The negative employed here is of a general character, and includes all time. If this sin were to be forgiven at any future period of time, however remote, it would be as contrary to such a negative as if it were forgiven immediately. But we are confirmed in the view that the negative employed means all time, by what is said in Mark, viz. "He shall never be forgiven; or hath never forgiveness;" and lest this never should be interpreted to mean, never, as long as he lives; or, never, in this world, it is said in Matt. xii. 32, "It shall not be forgiven him, neither in this world, nor in the world to come." And, lest it should be said, that although he is never forgiven, yet that does not hinder but there may be an end to his punishment; because he may suffer all he deserves in suffering a temporal punishment, or punishment of a limited, long duration; and he that is acquitted in paying

all his debt, is not said to be forgiven his debt, another expression is used in Mark, which shows that he shall ever suffer damnation, and never have deliverance from his misery, whether by forgiveness or without—"Hath never forgiveness, but is in danger of eternal damnation." And the forementioned expressions, "He shall never be forgiven;" "He hath never forgiveness;" "Shall not be forgiven in this world, nor the world to come," show the meaning of the word *eternal* here, as absolutely excluding any period, any time of favour wherein condemnation and punishment shall have ceased. And John confirms this view of the unpardonable sin, and shows that they who commit it can never have forgiveness, by directing us to pray for any other sin but this. "There is a sin unto death. I do not say he shall pray for it."

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. The distinguishing mark of the former sin is, that it is *unto death*, while the distinguishing mark of the latter sin is, that it is *not* unto death. But what kind of death is intended? What death is it in which the dreadful sin here spoken of, is sure to terminate, and which renders those who have committed it, no longer the proper subjects of prayer? It cannot be *temporal* death, for this is a fruit of all sin; and it is no reason why persons should not be prayed for, that they are exposed, in this sense, to die.

Neither can it be *spiritual* death, for this is the state of all persons previous to repentance; and if

none may be prayed for who are in this state, then no impenitent sinner is entitled to the prayers of God's people. The death intended, then, must be *eternal* death. In this the sin spoken of, is sure to terminate; it hath no forgiveness, and, consequently, prayer for those who have committed it, must be vain.

SEVENTY-NINTH REASON.

We reject Universalism in view of those passages of holy writ, in which a certain kind of death is contrasted with eternal life. "As sin hath reigned unto death, even so grace might reign, through righteousness, unto eternal life, by Jesus Christ our Lord."

"The end of these things is *death*, but now, being made free from sin, ye have your fruit unto holiness, and the end *everlasting life*." "For the wages of sin is *death*, but the gift of God is eternal life, through Jesus Christ our Lord." The death spoken of is set, in every instance, in close and immediate contrast with eternal bliss; that is, it must be eternal death. On this supposition only, is there beauty and strength to the contrast. The contrast, all along, is between *death* and *life*. Not, as the Rev. T. J. Sawyer, a Universalist preacher, would have us believe, between any other objects in the passages. The contrast, he says, cannot be perfect; that is, the "death," in duration, cannot

be equal to the "life," because sin, as spoken of in one part of the passage, is not equal, in some respects, to God, who is spoken of in another part of the passage! Is it honest thus to attempt to break the force and full meaning of an evident and designed antithesis, by showing that other ideas employed in framing the antithesis are not equal one to the other, or that they do not make good contrasts? With the same propriety, this learned divine might have said that "The," the first word in the last passage, is not as great a word as "Lord," the last word in the same passage!! Says this same T. J. Sawyer, in reference to Romans, vi. 23, "On the one side stand *sin, wages, death;* on the other, *God, gift, eternal life.* To pretend that these terms are correspondingly equal, is more than I am willing to think any unprejudiced mind can do."

But who pretends that they are all equal? And yet, if the *two terms of the antithesis* are not equal, but *infinitely unequal,* what becomes of this apostolic tribute to the grace of God? If the first term of the contrast, "death," only means temporal death, how is the grace of God magnified by being placed in contrast? Immortality is an inheritance independent of the atonement of Jesus Christ. This is the peculiar and universal characteristic of intellect, whether in heaven, earth, or hell. This cannot be secured or lost by sin or holiness. *Immortality* would have been the last term of the antithesis, if in the first term the death of the body had only been intended: not, however, as the *gift*

of God, through Jesus Christ our Lord. But the reality and force of the contrast consists in the fact that the *peculiar* wages of sin (not the death of the body, for beasts die, but the death or damnation of the soul,) are fully equalled by the gift of God, viz. eternal life, (not immortality, for devils enjoy that, but the eternal happiness of the soul,) through Jesus Christ our Lord. In the language of this noviciate in theology, we cannot help exclaiming—"Perhaps a little more discrimination in explaining Scripture would have saved the world 'some errors,' (Universalist errors?) and tended not only to the advancement of knowledge, but also of happiness.

EIGHTIETH REASON.*

We reject Universalism in view of those passages in which the wicked are exposed to a certain kind of death, to which the righteous are not exposed. In the eighteenth and thirty-third chapters of Ezekiel, God declares that those who persevere in holiness shall live, while those who continue in sin, shall die. This idea is found in hundreds of passages of Scripture. But what is the death intended? What kind of death is it to which the wicked are exposed, but from which the righteous are ex-

* This, and the two following reasons, are from an article in "The Spirit of the Pilgrims."

empt? Not temporal death, surely, for to this kind of death the *righteous* and the *wicked* are exposed *alike*. Neither is it spiritual death, for to this the wicked are not exposed—they are already *involved* in it. They are already dead in trespasses and sins. What kind of death, then, is that which is so frequently mentioned in the chapters in Ezekiel, and in other parts of the Bible, as peculiar to the finally impenitent? Is it not eternal death? Is there any other kind of death which it can mean? If it is not temporal death nor spiritual death, it must be the only other remaining death brought to view in the Bible—eternal death.

EIGHTY-FIRST REASON.

We reject Universalism in view of those inspired passages in which the impenitent are exhorted to rescue themselves from their exposure to death. "I have set before you, this day, life and death, blessing and cursing: therefore choose life that thou and thy soul may live. Make you a new heart and a new spirit, for why *will ye die*, O house of Israel? Turn ye, turn ye from your evil ways, O house of Israel, for why will ye die?" But what is the death here intended, to which sinners are exposed, and from which they are exhorted to save themselves by repentance and reformation? Not temporal death, for from *this* repentance will not save them. Neither is it spiritual death, for to this

the wicked are not exposed—*they have already fallen under its power.* In regard to this death, there would be no propriety in saying to them—*why will ye die?* for they are already dead in trespasses and sins. The inference, therefore, is unavoidable, the death here intended, which the wicked are exposed to suffer for their sins, and from which they can be saved only by repentance and reformation, is *eternal death.*

EIGHTY-SECOND REASON.

We reject the system of Universal Salvation, because the* punishment of the wicked, as described in the Bible, has associated with it the idea of place or locality, in a manner which forbids the supposition that it is endured in this life. Hell is referred to as a place of punishment, not in this world but in a future state. (Psalms, ix. 17.) "The wicked shall be turned into hell, and all the nations that forget God." (Luke, xvi. 23.) "And in hell he lifted up his eyes, being in torments." (Mark, ix. 43.) "It is better for thee to enter into life maimed, than having two hands to go into hell." (2 Peter, ii. 4.) "For if God spared not the angels that sinned, but cast them down to hell, and de-

* This and the following reason are from the correspondence of Luther Lee, in the "Evangelical Magazine and Gospel Advocate."

livered them into chains of darkness, to be reserved unto judgment." (Revelation, xx. 10.) "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are." The above quotations clearly imply a local hell. Shall be turned into hell—to go into hell—in hell he lifted up his eyes, &c., are expressions which involve the idea of place; and if there is not a place of punishment, such expressions are words without meaning. If the trials and sufferings of this life make up the sinner's punishment, it could not be said, "the wicked shall be turned into hell," for in such case the wicked are already in hell, and it would be strange indeed to threaten a man with being cast into a pit into which he had already fallen. If the worm that dieth not, and the fire that is not quenched, are nothing more than remorse of conscience here in this life, the wicked are not "turned into hell," do not "go into hell," but hell is turned into the wicked, and the rich man, instead of lifting up his eyes *in hell*, must have lifted up his eyes having *hell in him*. The casting down of the angels that sinned into hell, and chains of darkness, and the casting of the devil into the lake that burneth with fire and brimstone, where the beast and the false prophet are, so clearly imply a place of punishment, that further remarks are unnecessary. I ask, then, is there any such place as hell, in which sinners are now punished in this life? It is presumed that no one will contend for the existence of a local hell in this world, in which sinners are now punished. I say,

then, there is a place called hell, in which sinners are or will be punished. There is no hell in this world in which sinners are punished, therefore hell must be in a future state, and consequently the punishment of the wicked must be in a future state.

EIGHTY-THIRD REASON.

We reject Universalism, because the Scriptures teach that the punishment of the wicked is longer than man's entire earthly existence; and if so, it must follow that such punishment is in a future state.

1. When the Scriptures speak of the life of man, they represent it to be very short, and employ the most expressive terms to denote its brevity. (1 Peter, i. 24.) "All flesh is as grass, and all the glory of man as the flower of the grass; the grass withereth and the flower thereof falleth away." (Psalm, ciii. 15.) "As for man his days are as grass, for the wind passeth over it and it is gone." (Job, vii. 6.) "My days are swifter than a weaver's shuttle." (Job, vii. 8, 9.) "Our days upon earth are a shadow." (Job, xiv. 1, 2.) "Man is of few days; he cometh forth like a flower, and is cut down; he fleeth also as a shadow."

2. When the Scriptures speak of the punishment of the wicked, they represent it to be very long, and employ the strongest terms to express

its duration. (Matthew, xxiv. 41.) "Depart from me, ye cursed, into *everlasting* fire;" 46th verse, "These shall go away into *everlasting* punishment." (2 Thess. i. 9.) "Who shall be punished with *everlasting* destruction." (Revelation, xx. 10.) "Shall be tormented day and night *for ever* and *ever*." These passages represent the punishment of the wicked to be very long, longer than man's entire earthly existence. Men often commit the most atrocious crimes, after which they do not live a year, a month, a week, a day, an hour, and sometimes not a moment. Now, do they endure a very *long* punishment in a very *short* time? Will "*everlasting* fire" burn out in a year? Can "*everlasting* punishment" be all endured in a month? Will the sinner recover from "*everlasting* destruction" in a week? Is it possible to "be tormented *for ever and ever*" in a day, or an hour? But suppose the sinner to live a life of common length, still it follows, that he cannot receive all the punishment which the Bible threatens in his life; for the punishment is longer than his whole earthly existence. It cannot be denied, that the terms *everlasting*, *for ever and ever*, &c., express longer duration than the terms and figures which are used to express the brevity of life. "Everlasting punishment," must be longer than a life that "is a vapour that appeareth for a moment and vanisheth away." "Everlasting destruction" must last longer than the life of man, whose "days upon earth are a shadow." He who is "tormented for ever and ever," must suffer longer than the earthly existence of a man,

who "is of few days." We say, then, that the punishment of the wicked is longer than the earthly existence of the sinner, and that punishment which is longer than the life of man, must exist in a future state.

EIGHTY-FOURTH REASON.

"But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire."

Matthew, v. 22.

EIGHTY-FIFTH REASON.

"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Matthew, v. 29, 30.

EIGHTY-SIXTH REASON.

"For a fire is kindled in mine anger, and shall burn to the lowest hell."

Deuteronomy, xxxiii. 22.

EIGHTY-SEVENTH REASON.

"And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched."

Mark, ix. 45, 46.

EIGHTY-EIGHTH REASON.

"He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."

Mark, xvi. 16.

EIGHTY-NINTH REASON.

"Except a man be born again, he cannot see the kingdom of God."

John, iii. 3.

NINETIETH REASON.

"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

John, v. 28, 29.

NINETY-FIRST REASON.

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

2 *Corinthians*, v. 10.

NINETY-SECOND REASON.

"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

2 *Thessalonians*, i. 7, 8, 9.

NINETY-THIRD REASON.

"How shall we escape if we neglect so great salvation."

Hebrews, ii. 3.

NINETY-FOURTH REASON.

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

Hebrews, x. 39.

NINETY-FIFTH REASON.

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

James, ii. 19.

NINETY-SIXTH REASON.

"There is no peace, saith the Lord, unto the wicked."

Isaian, xlviii. 22.

NINETY-SEVENTH REASON.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

1 *Peter*, iv. 18.

NINETY-EIGHTH REASON.

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

2 *Thessalonians*, ii. 11, 12.

NINETY-NINTH REASON.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Revelation, xxii. 11.

ONE HUNDREDTH REASON.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Revelation, xxii. 19.

REMARKS.

1. We see one reason why Universalists have extended no further in the earth their system. They have to contend with conscience, reason, truth, and God! The very literature of the whole world is against them. They cannot expect to make much progress, with such mighty obstacles before them. They may succeed with a certain class, but the *character* of that class is so far from being sanctified, either in whole or in part, that it does not augur well for their cause. We never hear of such an expression as—"What a holy Universalist minister that is"—"What a holy and prayerful member of the Universalist church that is." The highest compliment that is ever awarded to them, is that some of them wear the silver garments of morality. This is all the compliment which they expect; they would be offended if you should pay them a less, and astonished if you should pay them a greater.

We were recently conversing with an ardent admirer of one of the most prominent of the Universalist clergymen, and all that he contended for, in regard to the character of his minister, was, that no one had ever been able to convict him of *open* immorality! The correctness of a man's religious principles is always tested by their effect upon his character and conduct.

The obstacles which we have set forth, account

for the fact, that the Universalists have no missionary stations among the heathen. It would be one of the greatest wonders of the nineteenth century, if the Universalists should establish a mission on some Pagan shore. But why should they not do that as well as preach among us. They tell us, when we ask them why they preach their system among us, if they believe all are to be saved—"O, we wish to let men know the glorious reality, to make them happy beforehand." But pray would not the heathen be as much rejoiced at such intelligence as those near at home? Yet the Universalists never appear to have thought of this! What is consistency? We must confess, that if the Rev. A. C. Thomas, of this city, or the Rev. T. J. Sawyer, of New York, or the Rev. Thomas Whittemore, of Boston, were to start on a foreign mission, it would do more to convince us of their sincerity than any thing else. Or if they could point to this missionary station or that, in different parts of the Pagan world, and exclaim, there, and there, are monuments of our sincerity, it would have the same effect upon us. But alas, alas, for the missionary stations of the Universalists! We are not sure that they are *favourable* to missionary operations. We are not sure that they join with the Christian world in the monthly concert, to pray—"Thy kingdom come, thy will be done." They do not in Philadelphia, perhaps Mr. T. J. Sawyer, of New York, and Mr. Whittemore, of Boston, will be able to furnish a different account of their adherents in regard to this matter! Perhaps the American

Board of Commissioners for Foreign Missions, the great almoner of the charities of God's people to the heathen, can tell us how many, if any, hundred dollar notes they have received from the Universalists! Perhaps the Bible Society, who send the Bible, *without note or comment*, to the heathen, have set some portion of their funds down to the credit of the Universalists! We pause for a reply. Alas, for the reply. We suspect that the summary reason why Universalists have not done more towards sending the gospel of Christ to the heathen, is that they do not believe that their system is either true, or that it is contained in that gospel.

2. If any man dies a believer in the doctrine of Universal Salvation, he will have no excuse before God in the day of judgment. Such an one may say, in that awful day when he shall be called to an account, "I believed in the doctrine of Universal Salvation, because he who was my spiritual teacher and guide on the earth, declared to me that it was true." But the reply will be—"Did you not possess the Bible? And if you had a Bible in your house, how could you die a Universalist? Did you not read its threatenings against the wicked? Did you not read its graphic descriptions of coming wrath? Did you not read of just such a 'white throne' as this? Did you not read of just such a judgment day as this? Did you not read that a separation should take place between the righteous and the wicked on this day? Did you not read that the Son of man would say on this day, to those on the left hand, Depart, ye cursed,

into everlasting fire, prepared for the devil and his angels?"

What reply will such a wretched soul make to his offended Judge? Will not his tongue cleave to the roof of his mouth, while he goes to the left hand among the damned? Will not a keen consciousness of his amazing folly, and of the justice of his doom, fill his soul with agony? And when he goes away from God and heaven, to dwell among the reprobate, will not his soul lament, in unmitigated anguish, that it ever imbibed that delusion which has consigned him to wo?

I tell you, my friend, as you have no excuse now, so you will have none when God shall judge you.

3. We see that our faith has no effect to change the word of God. When a man embraces any religious opinion, his belief can never alter the word of God. Men have denied the existence of God: but has their faith altered the fact of his existence? Men have denied the inspiration of the Holy Scriptures: but has their denial changed the fact of their inspiration? Men have denied the immortality of the soul: but is the soul any the less immortal on that account? Men have denied the supreme divinity of the Lord Jesus Christ: but have they robbed him of his divinity? Men have denied the total depravity of the human heart: but is not man depraved still? Men have denied that the Bible teaches the doctrine of endless punishment: but have they changed the testimony of the Bible upon that point? Have they hushed its thunders,

and stilled its loud notes of wailing? Have they put out its fires, and killed its undying worm? Have they succeeded in tearing up the deep foundations of eternal truth? Have they robbed justice of his flaming sword? Have they rolled back to oblivion the day of coming wrath? Have they shorn the Almighty of his perfections, and cancelled his claims upon man?

If our believing a doctrine is true would make it true, then the doctrine of Universalism might be true. But faith can never alter truth or testimony. A man may so far believe in the doctrine of Universal Salvation, as to hush his own fears and alarms, but he may believe with all his mind, and it will not hush the wailings of the pit, or still the raging of its fiery waves. It is considered a great attainment by Universalists, when they can so far believe in their doctrine as to quiet their fearful forebodings of coming wrath. But though their faith may have this subjective influence, it can have no such objective influence as to turn the truth of God into a lie. Many have professed to believe in this doctrine before we were born, but the thunders of damnation roll on still. Many now profess to believe in it, but the thunders of perdition still shake the Universe. And when we are mouldering in our graves, some of the next generation will profess to believe in it, and yet the Bible will meet them, telling them of "the wine of the wrath of God poured out without mixture into the cup of his indignation."

Again: The only way of reconciling the stead-

fastness of faith which many Universalists exhibit, in the midst of confounding evidence, is, that they cherish the hope that there is time enough yet for them to repent, and abandon their delusion. But life is uncertain. It is no uncommon occurrence for men to die now in their beds, or to drop down lifeless in the streets. Some of our friends are sick, dead, and buried, and the first notice that we get of it is in the obituary calendar.

How does that man know, who has imbibed fatal error, that God will consult him as to the time or manner of his decease? That lingering sickness which he hopes to enjoy, may never come. A flash of lightning may carry his guilty soul to hell in a chariot of fire! A stroke of apoplexy may prostrate him in death in an hour. Reason may forsake her throne, and never return. The prayer of the dying thief may be denied you in death.

Will any of you delay then a timely repentance? Will you hazard your immortal soul for the pleasures of sin for a season? Might you not, by an immediate repentance, exert a redeeming influence in this world, and repair in some good measure the wrong which you have done? Might you not come out from the mazes of error, and enlist your energies in the cause of Jesus Christ? Can you consent to go on with the delusive expectation of future repentance? Ah, my friend, beware—for "he that being often reproved hardeneth his neck, shall *suddenly* be destroyed, and that *without remedy!*"

4. Universalists and their ministers will have an awful death to die. It is a great thing to die with a conscience at peace; with reason, truth, and God, cheering, and supporting, and blessing the soul in its departing moments. But O, my God! what a death awaits those who have embraced and preached radical error! What anguish of spirit will fill their guilty bosoms, as they are awakened and overwhelmed by the summons of death! Conscience will then begin to stir within them, and harrow up their souls with the iron tooth of remorse.

"The mind that broods o'er sinful deeds,
Is like a scorpion girt by fire;
In circles narrowing as it glows,
The flames around the captive close,
Till inly parched by thousand throes,
And maddening in his ire.
So does the guilty soul expire,
Alike to scorpion girt by fire;
So writhes the mind remorse hath riven,
Unfit for earth, undoomed to heaven:
Darkness above, despair beneath;
Around it, flame; within—'tis death."

The prayer of the author is, that every Universalist who reads these pages may become convinced of his error, and not only convinced, but have courage to *renounce* his errors, so that such a death may not overtake him. Now is the time, dying reader, to renounce this fatal system. Put it not off till to-morrow. Before to-morrow comes, you may be suddenly called away and put in your sepulchre! O, what a melancholy sepulchre that

is, where rests the dust of one who died a Universalist! The marble may be white and beautiful, but where, where is the soul! O let not your sepulchre be that of a Universalist. Face now your guilty associates, and tear yourself away from them, and flee from wrath to come. It will require a great effort to do it, but nothing, nothing in comparison with the effort it will require to contend with the fires and thunders of a lost eternity.

Revelation Ch. 20. V. 15 ver.

EXPLANATION OF THE FOREGOING PLATE.

The whole design of the engraving is, to combine, in one view, the scenes of the resurrection morn and the judgment day.

1. The most prominent figure is the Son of God, seated upon the "*great white throne*," and holding in his hand "the book of life."

2. On his right and left are the recording angels.

3. Still further, on either hand, are seated the twelve apostles.

4. On the right and left of these are seen two angels, displaying to the righteous and the wicked their respective destinies.

5. Above and round about the throne, the angels, in their glory, are assembled on the left, pouring out the vials of wrath for the wicked: and on the right, prepared with the entertainments of the marriage supper of the Lamb.

6. In the fore ground, is seen the angel of the resurrection morn, blowing his trumpet, and summoning the dead of sea and land to the judgment.

7. On his right is seen an angel of mercy, putting up his sword into its scabbard, indicating that there is no necessity for him to draw it upon the righteous.

8. On his left is seen the angel of justice, drawing her sword, to plunge it into the wicked.

9. In front of the angel, the dead are beheld coming up out of the sea.

10. On his right, they are seen ascending, in families, to the judgment seat.

11. On the left hand, the wicked are seen going away into everlasting fire, prepared for the devil and his angels.

12. On the extreme right, is seen an humble minister of the Lord Jesus Christ.

13. On the extreme left, are seen two ministers, demanding heaven on the principles of Universal Salvation.

14. Below them, and far down in the everlasting gulf, are seen the wicked, amid the fire which never shall be quenched.

This engraving is not only one of the highest efforts of genius and learning, but a faithful representation of that august scene of the resurrection and the judgment day, which the inspired writers have so frequently and so minutely described.

AN EXAMINATION AND REFUTATION

OF

ONE HUNDRED REASONS IN FAVOUR OF UNIVERSALISM.

THE DOCTRINE OF UNIVERSALISM IS TRUE:

1. Because God is the Creator of all men. "He hath made of one blood all nations of men to dwell on all the face of the earth." Acts, xvii. 26. He would not have created intelligent beings, had he known they were to be for ever miserable.

Answer. This argument proves too much. If it has any force at all, it is equally valid as an argument against bringing men into existence in this world, whom God knew would be miserable here; for, if he would have been prevented from creating intelligent beings, by foreseeing that some would sin, and render themselves for ever miserable, he never would have created this world, and men upon it; for it has been nothing but a theatre of wretchedness and crime from the very first. "He hath made of one blood all nations of men to dwell on all the face of the earth," and yet "destruction and misery are in their ways," for "there is no fear of God before their eyes." Rom. iii. 14, 18. As God, therefore, has created intelligent beings, whom he knew would be miserable in this world, there is nothing to prevent his doing it, although he knew they would be miserable in the next.

2. Because God is the Father of all men. "Have we not *all* one Father? Hath not one God created us?" Mal. ii. 10. A kind Father will not punish his children but for their good.

A. There are other ends to be met by punishment than the good of the offender. The object of punishment is to prevent crime. A kind father will seek the highest good of his children, and if one or more will rebel, and act wickedly, he will punish them, so that the others may not be injured. The *goodness of God*, therefore, *requires* him to punish the wicked, and to shut them for ever out from doing harm to his obedient children. "The wicked shall be turned into hell, and all the nations that forget God." Psalm ix. 17.

3. Because all men, of right, belong to God. "Behold, all souls are mine," saith the Lord. "As the soul of the father, so also the soul of the son is mine." Ezek. xviii. 4. God will not give up what belongeth to him, to the dominion of sin and Satan for ever.

A. Why, then, has he given up the wicked to the dominion of sin and Satan in this world? If he sees it right to do so even *in this world*, it cannot be wrong in the next, after men give themselves up to the dominion of the devil here. It is but a "*peradventure* that God will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snares of the devil, who are taken captive by him at his will." 2 Tim. ii. 25, 26. If wicked men will not obey God, who is so good, in this world, but believe the devil before him, it is but right they should learn what sort of a master he is that they have chosen instead of God.

4. Because God hath given all things to Christ, as the moral ruler of the world. "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psalms, ii. 8. "The Father loveth the Son, and hath given all things into his hand." John, iii. 35.

A. It is true, that God hath given all things to Christ, and put the wicked and finally impenitent into his hands, but this has been, that "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, it shall be *taking vengeance* on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be *punished with* EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power." 2 Thess. i. 7—9.

5. Because God gave all beings to Christ *that he might save them.* "Thou hast given him power over all flesh, *that he should give eternal life to as many as thou hast given him.*" John, xvii. 2.

A. The Bible does not teach that God gave all mankind to Christ to the end that they should be universally, absolutely, and certainly saved. But it says, in the passage misquoted in the above argument, that God gave him *power* over all flesh, that he might give eternal life to *as many as* God hath given to him. John, xvii. 2. But *that many* were not *all the world*, for Christ says, "I pray not for the world; but for *them* which thou hast *given* me." John, xvii. 9.

6. Because it is *certain* that Christ will save all that the Father hath given him. "All that the Father giveth me *shall come to me*, and him that cometh to me *I will in nowise cast out.*" John, vi. 37.

A. True: yet, Christ, himself being judge in the case, does not even venture to pray for all the world, but only for those whom God had given him out of the world. John, xvii. 6. If he would not even *pray* for all, he is not likely to *save* all. He indeed casts out none that come to him, but *all* do NOT *come* to him.

7. Because it is THE WILL of God that all men shall be saved. "Who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. ii. 4.

A. So is it *the will* of a good government, that all should be obedient and happy; but if they will not, they must reap the fruit of their doings, and be punished for the general safety and good of others. In like manner, God "is not willing that any should perish, but that all should come to repentance." 2 Peter, iii. 9. This is his sincere desire, but he will not save them against their will, nor has he *so* willed their salvation, that if they do not believe and repent, they shall escape the damnation of hell. "He that believeth not shall be damned." Mark, xvi. 16. This is his determination—his fixed and final will in *every* case where the sinner does not repent, however willing he may be to save all, provided they repent.

8. Because God inspires the hearts of the good to pray for the salvation of all men, and say, as Jesus said, "*Thy will* be done." Matt. vi. 10.

A. But the prayer is, that the will of God may be done *here.* "Thy will be done *on earth*, as it is in heaven." Matthew, vi. 10. If Christ, by this petition, has inspired men to pray for the salvation of all men, and all men will therefore be saved—why are they not saved in this world? The prayer does not go beyond *this* earth. It is not, Thy will be done in hell, or any other world, where the wicked may be gathered, but Thy will be done on earth, as it is in heaven; and so it will be, to a great degree, in the millennium, and after the judgment, when all the wicked shall be put out of the world, and the meek shall inherit the earth.

9. Because Jesus came to do the will of God. "My meat is to do the will of him that sent me, and to finish his work." John, iv. 34. "Lo, I come to do thy will, O God." Heb. x. 9.

A. True: but it is the will of God that Christ render unto every one according to his deeds: and "Behold, he cometh, with ten thousand of his saints, to execute judgment (not to save) upon all." Jude, 15.

10. Because the will of God cannot be resisted. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dan. iv. 35.

A. And this is the reason why there shall be no escape for the wicked, for God hath said, "I will ease me of my adversaries, and revenge me of my enemies." Isaiah.

11. Because God has no other will besides the will to save all men. "He is in one mind, and who can turn him." Job, xxiii. 13.

A. A palpable lie. God indeed has but one mind or purpose *on any one subject:* but one of his purposes is to save the righteous—another is to destroy the wicked. To say that he has no other mind and will than to save all men, is to deny the Bible from Genesis to Revelation.

12. Because God is love, and love worketh no ill. "God is love." 1 John, iv. 8. "Love worketh no ill." Rom. xiii. 10.

A. It is because God is love, that he punishes the wicked. A benevolent government will always take care to prevent the wicked and vagabond population from injuring the property and prosperity of the peaceful and loyal citizens. There is nothing malignant or tyrannical in the divine dispensations. It is not ill done, but kind in God, to enforce the observance of his law; for that law is designed and adapted, in infinite benevolence, to promote the happiness of those who keep it. The violation of it will always produce misery, and, therefore, just as truly as God is love, and anxious to promote the happiness of his creatures, so certainly will he punish those who, by their disobedience, promote wretchedness. The higher the penalty he ordains for the violation of such a law, the more in earnest is he to promote the happiness of his creatures, by inducing them to obey it. Eternal perdition, as the punishment for rebellion, is the dictate of that love which prompts God to secure the greatest possible amount of happiness.

13. Because God loves all mankind. "For God so loved the world that he gave his only begotten Son," John, iii. 16; and as Jesus died for all men, so God loves all men.

A. The gift of Christ to a fallen world, is intended, "that whosoever believeth shall be saved." "He that believeth not shall be damned." The sinner's condemnation in rejecting Christ shall be greater because he has died to render it possible for sinners believing and repenting to escape the damnation of hell.

14. Because God loves even his enemies. For he requires men to love their enemies, which he could not do, if he hated his. (Matt. v. 44.) And Jesus declared, "for he is kind unto the unthankful and to the evil." Luke, vi. 35.

A. The love which God extends to his enemies, is not the same that he does to his friends. He loves all, even his enemies, with the love of benevolence. His friends, who "keep

his commandments," he loves with complacential regard. He is morally bound to make a distinction.

15. Because God is *wise;* and it cannot be a dictate of wisdom to create beings, and then make their existence a curse by entailing endless suffering to it.

A. God does not entail endless suffering on the wicked, or create any to be lost, but they entail it on themselves, and he inflicts the penalty on the guilty, to prevent the spread of rebellion and misery—an arrangement becoming the wisdom and benevolence of God.

16. Because the wisdom of God is "full of mercy" and "without partiality." James, iii. 17.

A. And for that reason he will punish the wicked. To refuse to do so would prove him partial and unjust. The Lord has mercy for thousands of those that keep his commandments. "But on the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Psalm, xi. 6.

17. Because the *pleasure* of God is in favour of the salvation of all men; and, therefore, neither death, sin, nor pain can be the ultimate object of God in reference to man. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Ezek. xxxiii. 11.

A. So the pleasure of a good and just judge is in favour of the happiness of the citizens. "Neither death, sin, nor pain," are his ultimate object in reference to them. Yet, with tears in his eyes, and tenderness in his heart, will he pronounce sentence of death on the murderer, according to law. It is the happiness and safety of the commonwealth that are his ultimate object in so doing. To refuse to punish, would betray weakness, and subject him, deservedly, to the execration of the community. God, therefore, dooms the wicked to death, because he finds pleasure in doing right and promoting happiness—not because he finds it in the death of the sinner.

18. Because God created all men expressly for *his pleasure*, and, therefore, not for ultimate death. "Thou hast created all things, and for thy pleasure they are and were created." Rev. iv. 11.

A. It does not follow, that because God has created all things for his pleasure, therefore he is as well pleased with the vices as the virtues of men. The wicked run counter to his will, and grieve him at his heart. If God is well pleased with all that happens, then as the wicked suffer and are punished in this life, so God must find pleasure in it, and if he finds pleasure in it in this world, it will not be different in the next.

19. Because the pleasure of God shall prosper in the hand of Christ. "The pleasure of the Lord shall prosper in his hand." Isaiah, liii. 10.

20. Because God's pleasure shall surely be accomplished. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it *shall* accomplish that *which I please*, and it shall prosper in the thing whereto I sent it." Isaiah, lv. 11. "*I will do all my pleasure.*" xlvi. 10.

A. The pleasure of the Lord is to promote the greatest amount of happiness among his creatures. "It pleased the Lord to bruise" Jesus Christ, because by his sacrifice he might secure salvation to many of the guilty race of men. But if it pleased him to bruise his innocent Son, that he might bring many sons and daughters to God, it certainly cannot be less pleasing to him to punish the wicked, and by sacrificing them to the justice of his law, promote and confirm the obedience of the righteous.

21. Because God hath purposed the salvation of all men. "Having made known unto us the mystery of his will, according to his good pleasure, *which he hath purposed in himself*, that, in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. i. 9, 10. It is evident, from this passage, that God hath purposed to gather together all things in Christ.

A. Because God hath purposed to gather together in one all things in Christ, both which are in heaven and which are on earth, it does not follow, that, therefore, the wicked will be saved. It is God's design to establish the dominion of Christ over the universe; and one proof that he is *head* over all things

to the church, will be the eternal imprisonment of the wicked in hell, that they may no longer seduce by their temptations, and corrupt by their example. The unity of a government, and the strength of that unity, are not incompatible with an efficient penitentiary.

22. Because the purpose of God cannot fail: it must certainly be accomplished. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isaiah, xiv. 24. "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" 27. "I have purposed it, *I will also do it.*" xlvi. 11.

A. And, therefore, the wicked shall utterly be destroyed, for God has said, "When they shall go, I will spread my net upon them; I will bring them down as the fowls of heaven: I will chastise them as their congregation have heard. Wo unto them! for they have fled from me. DESTRUCTION unto them, because they have transgressed against me." Hosea, vi. 4, 5.

23. Because God promised Abraham, his servant, that he would bless all mankind, in his seed. "In thee shall all the families of the earth be blessed." Gen. xii. 3. "In thy seed shall all the nations of the earth be blessed." xxii. 18.

24. Because God made the same promise to Isaac. "I will perform the oath which I sware unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." Gen. xxvi. 3, 4.

25. Because the same promise was repeated to Jacob, the grandson of Abraham. "And in thee, and in thy seed, shall all the families of the earth be blessed." Gen. xxviii. 14.

A. These promises all have respect, to the ultimate triumph of the gospel *in this world*—the day of millennial glory, which is yet destined to bless this earth, and not to the state of things beyond the grave.

26. Because Peter, the apostle, understood this promise as referring to the salvation of men from sin, by Jesus Christ. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, *and*

in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts, iii. 25, 26.

A. Peter rightly understood the promise as referring to salvation from sin by Jesus Christ. And he taught, that Christ came to bless men, but that that blessing was to be communicated by turning them away from their sins. Peter meant to be understood that this blessing was to be had in this world, and in this world only, and that if they did not hearken to his voice, and turn away from their iniquities in this world, "every soul should be *destroyed* from among the people." Peter must have been a fool, to have tried to frighten men by the threat of destruction, and yet hold out to them the certain prospect of salvation at death!

27. Because the apostle Paul calls this promise, which was made to Abraham, THE GOSPEL. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *in thee shall all nations be blessed.*" Gal. iii. 8.

A. The GOSPEL means glad news. It is glad news that there is a Saviour, and that salvation is freely *offered* to all. But this does not render it *certain* that all will be saved; because the fact is that *all do not accept it.* All *nations* shall be blessed by the gospel; but this does not imply that *all the individuals* who compose those nations shall be saved. The conclusion is far too wide for the premises. A schoolboy would smile at such logic. Read it, and blush for the cause that employs it. "Peter calls the promise made to Abraham the *gospel.*"—Here is the major. "The promise made to Abraham, is that in him should *all* NATIONS be *blessed.*"—Here is the minor. Ergo. "Every soul shall be eternally saved!" Whew! What an argument!

28. Because there is no threatening of any kind whatsoever in the Scriptures, no law, no penalty, no punishment denounced, which, when rightly understood, does not harmonize with this promise, for the law is not against the promises of God. "Is the law, then, against the promises of God? God forbid." Gal. iii. 21.

A. And this is no better. It is bold assertion, that the promise made to Abraham, was that all shall be saved. Prove it, Mr. Whittemore. The first verse of Genesis is just as much in point as Gal. iii. 21. Surely you have more respect for the reader's intelligence than to trifle with him at this rate!

29. Because God hath confirmed his promise by *an oath*. See Gen. xxii. 16—18. Heb. vi. 13. But the most striking passage, perhaps, is this—"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say,* in the Lord have I righteousness and strength." Isaiah xlv. 23, 24.

A. Every knee *shall* bow, and every tongue shall confess to God: but this does not prove that *all* will be *saved*. Paul understood that this would be verified in every one of us having to give an account of himself to God. Rom. xiv. 12. It is one thing to bow in terror, and another in love: one thing to do it voluntarily, and another by constraint. The idea is not involved in Isaiah xlv. 24, that every wicked, impenitent man shall say, "Surely in the Lord have I righteousness and strength," as though he were or would be justified. For "unto the wicked God saith, What hast thou to do, to declare my statutes, or that *thou* shouldst take my COVENANT *in thy mouth?*" Psalm l. 16. In this world, the wicked may lay hold on Christ, and He will save them, if they believe and repent. But if not, the Spirit of God has proclaimed, "As smoke is driven away, so drive them away, as the wax melteth before the fire, so let the wicked *perish* at the presence of God." Psalm lxviii. 2.

30. Because God is almighty: nothing can resist his will; nothing can defeat his purpose; nothing can prevent the fulfilment of his promise. "What he had promised he was *able* also to perform." Rom. iv. 21.

* I have here omitted the word *one*, supplied by the translators, as it evidently annihilates the whole sense of the passage, which is clear and beautiful without it.

A. But he has not *purposed to save those that die in their sins;* nor has he *promised* to save *any* one *who will not repent.* "What he had promised he is able also to perform." Rom. iv. 21. And, therefore, the wicked shall perish, for he has promised, that "the transgressors shall be destroyed together, and the end of the wicked shall be cut off." Psalm xxxvii. 38.

31. Because God not only *wills* the salvation of all men; not only hath *purposed* to save them all; not only hath *promised* it; not only hath confirmed that promise by an oath; but also hath provided the means, in the death of Christ, for the salvation of all men. Jesus died *for all.* "He gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 6. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he, by the grace of God, *should taste death for every man.*" Heb. ii. 9. "And he is the propitiation for our sins; and not for ours only, but also for the *sins of the whole world.*" 1 John, ii. 2.

A. Christ has indeed died for all men, so that it is now consistent and proper for God to forgive and save all who will truly repent of their sins, and cease from their rebellion: but he has not *so* died for *all*, that they are in no danger of perdition: for the Spirit of God urges professors of religion to walk charitably, that they "*destroy* not him for whom Christ died." Rom. xiv. 15.

32. Because the labour of Christ will be efficacious for all for whom he died. "He shall see of the travail of his soul, and shall be satisfied." Isaiah, liii. 11. "And I, if I be lifted up from the earth, will draw all men unto me." John, xii. 32.

A. The travail of Christ's soul, are those for whom he prayed, and those only. He prayed not for the world, but for those whom God had *given him* OUT OF THE WORLD. When Christ said, if he should be lifted up from the earth, he would draw all unto him, he had particular reference to the Greeks, who desired to see him, (see John, xii. 20,) and meant not that every man in the world would be drawn to him, for the word "*men*" was not used by Christ, but that *all*, viz. all sorts of people, whether Jews or Gentiles, should be influenced by his

death, to come to him, which is the fact. But that he actually draws every man to himself, is not true. This, therefore, could not have been his meaning, for when he speaks of drawing to himself, he speaks of an influence exerted *in this world*, and not in another.

33. Because when Jesus was born, the angel said to the fearful shepherds, "Behold, I bring you good tidings of great joy, which *shall be to all people*." Luke, ii. 10.

34. Because the people who heard Jesus preach, said, "we have heard him ourselves, and we know that this is indeed the Christ, *the Saviour of the world*." John, iv. 42. Jesus cannot be the Saviour of the world, if the world will never be saved.

35. Because John, the beloved disciple of Christ, said, "We have seen, and do testify, that the Father sent the Son *to be the Saviour of the world*." 1 John, iv. 14.

A. These arguments shoot beyond the mark. The good tidings of salvation, sent to all people, is no proof that all will believe or be saved. Christ is the Saviour of the world, as he is *officially appointed* to save *men*, and not *devils*. He can be called such, though all in the world are not actually saved, just as a man may be called the physician of a regiment, though he exercises his art no further than he is applied to by the soldiers, or just as Washington is called the saviour of his country, though all in the country were not saved.

36. Because all the holy prophets have spoken of the restitution of all things. "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts, iii. 20, 21.

A. "The restitution of all things," of which Peter here speaks, is not the salvation of all men, but the raising up and accomplishing *all things of which God had spoken by the prophets*, as any one may see who knows the meaning of the original words.

37. Because Moses, one of the earliest prophets, foretold the destruction of all evil, when he represented sin under the figure of a serpent, whose *head* the seed of the woman was to

bruise. "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy *head*, and thou shalt bruise his heel." Gen. iii. 15.

A. This is all assertion, and scarcely deserves a reply. The serpent is the devil, and not sin. Rev. xii. 9.

38. Because David saith, "all the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before him." Psalm xxii. 27.

39. Because David also saith, "all kings shall fall down before him, (Christ,) all nations shall serve him—* * * * * * men shall be blessed in him, all nations shall call him blessed." Psalm lxxii. 11, 17.

40. Because David also said, "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name." Psalm lxxxvi. 9.

A. And yet all this does not prove that all men will be saved. These are predictions of what shall be *the state of things in* THE MILLENNIUM, and not *beyond the grave.*

41. Because David also said, not less than twenty-six times, in that part of his meditations embraced in the 136th Psalm, "his mercy endureth for ever."

A. God's mercy does, indeed, endure for ever—but that does not prove that all will be saved. The judge is as merciful after as he was before the criminal was condemned. It is in mercy to the universe that God shuts the wicked up in hell.

42. Because he also declared, that that mercy which is to endure for ever, is over all the works of God. "*The Lord is good to all, and his tender mercies are over all his works.*" Psalm cxlv. 9.

A. Yet, with all, "God is angry with the wicked every day," and the world is full of suffering. His general goodness and care, therefore, over the works of his hands, are no proof that the wicked will be happy in the next world.

43. Because he also said, "*All thy works* shall praise thee, O Lord, and thy saints shall bless thee." Psalm cxlv. 10.

A. But this is no proof that the wicked shall be saved at death.

44. Because he also said, "The Lord is gracious, and *full of compassion, slow to anger, and of great mercy.*" Psalm cxlv. 8.

45. Because he also said, "*The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever.*" Psalm ciii. 8, 9. This could not possibly be true, if God purposed to make any of his creatures for ever miserable.

A. Why suppress the fact, which Moses taught, that "God keepeth mercy for thousands," but only "of those that *love* him," and "will BY NO MEANS *acquit the guilty?*" God never purposed to make any of his creatures miserable; but they make themselves so by their sin.

46. Because Isaiah represented that there was no sin which might not be pardoned. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah, i. 18.

A. However true this is, yet it is no proof that *all* the sins of all men WILL be pardoned.

47. Because it is said, that "*all nations* shall flow unto the mountain of the Lord's house"—a figurative representation of the covenant of the gospel. Isaiah, ii. 2.

48. Because in this mountain the Lord of hosts hath made for *all people* a feast of fat things. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined." Isaiah, xxv. 6.

49. Because "God will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isaiah, xxv. 7.

51. Because "the Lord God will wipe away tears from off all faces." Isaiah, xxv. 8.

52. Because Isaiah said, "the glory of the Lord shall be revealed, and *all flesh* shall see it together." Isaiah, xl. 5.

A. These are promises which have reference to the millennial state of things, in this world, and not to the condition of men in the next.

50. Because God will swallow up death in victory." Isaiah, xxv. 8.

A. This relates to the resurrection of the body, and shall

be answered where it is repeated as a new argument. It will be the torment of the damned, that they cannot die.

53. Because Isaiah represents the gospel as being completely successful in accomplishing the purpose for which it was sent into the world:—that as the rain and snow come down from heaven, and return not thither, but water the earth, and cause it to bring forth and bud, so shall the word of God be—it shall not return void, but it shall accomplish the divine pleasure, and prosper in the thing for which God sent it. (Isaiah, lv. 10, 11.) Thus all who allow that God sent the gospel to benefit all mankind, must here see that that beneficent object will surely be accomplished.

A. The gospel shall accomplish the benefit which God designed it should be to all nations, in the day of millennial glory; but this is no proof that all mankind will be saved.

54. Because Isaiah, speaking in the name of Jehovah, said of Christ, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation *unto the end of the earth.*" xlix. 6.

A. The grant made by God, of Jesus Christ, to the world, *i. e.* to sinners of mankind, as the *great ordinance*, or *way of salvation*, while it authorizes every one to come to him, and receive salvation as a free gift, does by no means render it certain or necessary, that each individual of the human race will be saved. The sun is God's ordinance, to give light to the earth, but however universal may be the diffusion of his beams, they will not be enlightened by it, who retire into dens, and caves, and darkness, and refuse to come into his light.

55. Because Isaiah represented Jehovah as saying, "I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." lvii. 16.

A. This was said in reference to ancient Israel, *collectively considered.* The great body of the people had gone off into idolatry, and the judgments which had been inflicted on them, had failed to correct their pride, and covetousness, and other baneful passions, which characterized them *as a nation.* Yet was it true, that God would not always contend with this na-

tion, and involve the righteous in the sufferings that befell the wicked. With him that was of "*an humble spirit*, and a *contrite heart*," he would dwell, while the *wicked* should be "like the troubled sea, when it *cannot* rest." For "there is *no peace*, saith my God, to the wicked." Isaiah, lvii. 15, 20, 21. A very different account this, from Mr. Whittemore's, whose argument makes God give up in despair, and, having tried in vain to make men better, by getting angry and punishing them, concludes, for his own relief, to save them, and thus make a merit of necessity!!!

56. Because Isaiah said, touching the universal efficacy of the gospel, "thy people shall be ALL righteous." lx. 21.

A. This is said of the state of the millennial church, and not of all that ever have lived, or shall live, upon the face of the earth. Did not Mr. Whittemore know this?

57. Because Jehovah saith, by Jeremiah, concerning the covenant he made with the house of Israel, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 33, 34. The spirit of this passage is universal grace. What God here saith he will do for the Jews, he will also do for the Gentiles. The former is a pledge of the latter.

A. This is a prediction concerning the restoration of the Jews in the millennial state, and although the same thing will be verified in the Gentiles at the same time, yet does neither prove that all mankind will be saved.

58. Because Jeremiah bore testimony against the supposition, that God would inflict any punishment on his creatures which is not for their good. "THE LORD WILL NOT CAST OFF FOR EVER. But though he cause grief, yet will he have compassion according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men." Lamen. iii. 31—33.

A. This is said, and said only, of those that "wait for the

Lord," and "seek him." The whole context, (Lam. iii. 24—36) shows plainly that it is said, not of the wicked, but of the righteous.

59. Because Daniel said of the reign of Christ, "there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." Dan. vii. 14.

A. This is a prediction of the final establishment of Christ's kingdom in this world, and is no proof at all of universal salvation.

60. Because Hosea said, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave (or *Hell, sheol,*) I will be thy destruction." xiii. 14.

A. This was said of Israel, and not of all mankind.

61. Because Micah saith of Jehovah, "He retaineth not his anger for ever, because he delighteth in mercy." vii. 18. A most precious assurance!

A. This is no proof that the wicked shall be saved. "He keepeth mercy for thousands of *them that keep his commandments.*"

62. Because Jesus, when on earth, preached in such a manner, that the people "wondered at the gracious words which proceeded out of his mouth." Luke, iv. 22. This could not have happened, had he threatened the people with endless misery.

A. This argument is perfectly *ridiculous.* At the time referred to, the people "wondered at the gracious words which proceeded out of his mouth." But were *they* gracious words which he spake to the Pharisees—"Ye serpents, ye generation of vipers, how *can* ye escape the damnation of hell?"

63. Because Jesus inculcated the strongest confidence in God; and reasoned, in the most tender and judicious manner with the people, to dissuade them from taking *anxious* thought for the future. Read Matt. vi. 25—34.

A. This argument is outrageously *cruel.* Christ and his apostles loved the souls of men, and endeavoured to affect

them with such deep anxiety in reference to their eternal interests, as to bring them to "consider their ways," and "to repent," and be converted, that their sins might be blotted out. But Mr. Whittemore, by this argument, would render men careless, and thus lead them hooodwinked to perdition. Christ's injunction, to take no thought for the morrow, interdicted afflicting, corroding anxieties about the wealth of this world.

64. Because Jesus warned the people against *the doctrine* of the Pharisees, who are well known to have believed in endless punishment. Matt. xvi. 6, compare verse 12.

A. This argument strikes back with equal force on Mr. Whittemore. Jesus warned the people against the doctrine of the *Sadducees*, who are well known to have disbelieved in endless punishment, and taught that man's suffering is all and only in this world. Matt. xvi. 6, compare verse 12.

65. Because Jesus taught that men in the future world, will be like the angels of God in heaven—holy, spotless and pure. "In the resurrection they neither marry nor are given in marriage: but are as the angels of God in heaven." Matt. xxii. 30. Luke, xx. 35, 36.

A. The words of Christ must not be pushed beyond the design he himself had in so speaking. His object was to show the absurdity of those who objected against the doctrine of a future state of existence, and the resurrection of the body, from the circumstance that one woman had had seven husbands, assuming it, that men would exist in the next world with the same animal appetites, and in the same social relations they do here. This the Saviour denied, declaring, that in the resurrection, they neither marry nor are given in marriage, but are as the angels in heaven in this respect. Strange proof indeed of universal salvation. It will be the torment of the damned, to remember their sensual delights in this world, and be utterly disqualified for their indulgence, because of the change wrought in their animal nature by the process of the resurrection.

66. Because Jesus reproved the Pharisees for *shutting up the kingdom of heaven.* "Wo unto you, Scribes and Phari-

sees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. xxiii. 13.

A. But according to Mr. Whittemore's notions, this was impossible, for all will go in at last; and so he makes Christ to lie, in order to reproach the Pharisees!

67. Because Peter saw, in the vision of the vessel like a sheet knit at the four corners, that all men came down from heaven; that they are all encircled in the kind care of God while here on earth; and that "*all will be drawn up again into heaven.*" Acts, x. 10—15. xi. 5—10.

A. This was a vision which God gave to Peter, to teach him that the blessings of the gospel were not to be restricted to the Jewish nation, but that the Gentiles were to have the offer of salvation made to them also. It does not teach that all will be saved, for even according to Mr. Whittemore's own rule of interpretation, it is only all those whom God had first cleansed in this world, that are "drawn up into heaven." All sorts and conditions of men—men of every variety of character, will be influenced by the gospel in this world, and by faith and repentance prepared for heaven, whether Jew or Gentile, Barbarian, Scythian, bond or free. This was what God taught Peter, in order to counteract his Jewish prejudices; but this is a very different thing, from saying that all who ever have lived, or shall yet live, upon the earth, will be saved.

68. Because Paul represented the free gift of life as extending equally with sin. "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v. 18.

A. The disobedience of Adam has brought a sentence of condemnation on all men, rendering it certain they shall perish if they abide in their sins: but the righteousness of Jesus Christ has brought a proposal of grace—the free gift or offer of salvation to all men, so that any and every one, who accepts it, shall attain to justification of life. None will perish, on the one hand, who disavow the rebellion of Adam,

and escape from condemnation by faith and repentance. So, none will be saved, on the other, who do not accept the free gift which God is willing to impart, through Jesus Christ, unto justification of life. This is Paul's meaning; and this is what Christ himself taught—"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John, iii. 9. "He shall not see life, but *the wrath* of God abideth on him." 36. An utter falsehood, if Mr. Whittemore's interpretation is correct, that all are actually justified and saved.

69. Because grace shall abound more than sin, and overcome it, so that, at last, all shall end in everlasting life. "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." Rom. v. 20, 21.

A. So it has abounded, and does abound, more than sin; for the apostle being allowed to explain himself, and not Mr. Whittemore, says, that the judgment was by *one* (offence) unto condemnation, but the free gift is of *many* offences unto justification. Rom. v. 16.

70. Because Paul teaches, that the same creature which was made subject to vanity, "shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." Rom. viii. 21.

A. But the creature of which Paul speaks was made subject to vanity, "*not willingly*," which cannot be said of the wicked, for they choose "that in which God delighteth not," and sin with their whole heart. Nothing, therefore, can be argued from this verse, in favour of their introduction into the liberty of the sons of God.

71. Because Paul teaches the eventual salvation of both Jews and Gentiles. "Blindness in part is happened to Israel, until the *fulness of the Gentiles* be come in;" and so ALL ISRAEL SHALL BE SAVED." Rom. xi. 25, 26.

A. But he does not teach that *all* Jews and Gentiles will be saved. By "the fulness of the Gentiles," he means the

conversion of all the Gentile nations from paganism to Christianity, which will take place before the millennium: and when he says that "*all Israel* shall be saved," he means that the Jews collectively will be converted to Christianity *after* the gospel shall have been preached in all nations for a testimony.

72. Because Paul teaches, that whether living or dying we are the Lord's. "For none of us liveth to himself, and no man dieth to himself. For whether we live we live unto the Lord; and whether we die we die unto the Lord: whether we live, therefore, or die, we are the Lord's." Rom. xiv. 7, 8.

A. But he speaks only of those, that, like himself, have in this world been converted,—not of all mankind.

73. Because Paul saith, "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22.

A. This is far from proving universal salvation. In Adam all die,—universal mortality is the consequence of his sin: but in Christ all shall be made alive. The universal resurrection of the dead is the consequence of Christ's redemption. It is the resurrection of the body of which the apostle is speaking: but the mere resurrection of the bodies of men from the grave does not settle the question of their eternal state. For Christ says, "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil unto THE RESURRECTION OF DAMNATION." John v. 29.

74. Because death, the last enemy, shall be destroyed. 1 Cor. xv. 26.

A. With the resurrection of the bodies of men, animal death shall be for ever destroyed, and the government of God established in glory and triumph, so that there will be no more revolutions in it. But this does not prove that the wicked will be saved; nor that they shall not be raised to everlasting shame and contempt.

75. Because Paul, in his account of the resurrection, does not admit of the existence of sin in the future state. "So also

is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: * * * * * * it is raised in glory: * * * * * * it is raised in power: * * * * * * * it is raised a spiritual body." 1 Cor. xv. 42—44. When the apostle cries out triumphantly, "O death! where is thy sting," he certainly means that sin was absent, for "the sting of death is sin."

A. The apostle is speaking, (see 1 Cor. xv. 50—54,) of the spiritual corporeity of the resurrection body, which differs radically from flesh and blood, and contrasting it with the gross animal putrefactive corporeity of the present state. The happy state of those whose bodies shall be raised from the dead, will not depend upon the spiritual corporeity of their nature, but upon their escape from the accusations of conscience, and condemnation of sin, which has rendered all men mortal. Mr. Whittemore makes the resurrection to do every thing for the sanctification and salvation of men; but Paul traces the happiness of the future state to deliverance from guilt. The resurrection of the dead, and the possession of a spiritual body, —no more the subject of change, decay, and death, like our mortal bodies, is the very thing that will fix their character for eternity. As men die, so shall they rise and come to judgment. Their moral character shall remain for ever the same. No more change after that, saith God. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xxii. 11.

76. Because Paul saith, "that God was in Christ, reconciling *the world* unto himself, not imputing their trespasses unto them." 2 Cor. v. 19.

A. In this work God is now labouring, and by his grace He is reconciling one and another throughout the world to himself; but the apostle does not say, that he is reconciling hell to himself; nor that he does not impute the trespasses of damned spirits to them.

77. Because he saith to the Galatians, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if

ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 28, 29.

A. This does not apply to the universal race of mankind, but to the communion of the saved; to "as many as have been baptized into Christ, and *put on Christ*," (Gal. iii. 27,) and those only.

78. Because he saith, that to Jesus was given "a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philip. ii. 9—11.

A. And so God will be glorified by the subjection of the race, whether that subjection is voluntary or forced. This argument is the same, identically, with the 29th, and has the same answer.

79. The foregoing reason is confirmed by the fact, that "if we confess with the mouth the Lord Jesus, and believe that God hath raised him from the dead, we shall be saved." Rom. x. 9.

A. True; but why has Mr. Whittemore so misquoted, and left out *the essential idea* in the text, that we must "believe in the heart!" The wicked, when they shall see Christ in the next world, and shall stand at his bar, will not need to be told, that God has raised him from the dead. There will be no *believing* about it, no taking it for granted *on the word of others*, for they will *see* it and *know* it themselves. They shall *see* him in the judgment, but "WAIL because of him." Rev. i. 7. They only, who "*believe with all the heart*" in *this* world, shall be saved. "Now *faith*," Paul says, is "the evidence of things *not seen*." Heb. 11.

80. Because it pleased the Father, by his son Jesus, "*to reconcile all things unto himself*, whether they be things in earth, or things in heaven." Col. i. 19, 20.

A. The apostle here is speaking of Christ, as head over all things to his church, (see Col. i. 18,) and of that government, which, as "the prince, the first born from the dead," he is prosecuting, by which the father is pleased that he shall

reconcile all things to himself. In the final consummation of his reign, heaven and earth shall be found peopled with those whom he has reconciled to himself. There shall be no rebellion in either. No apostate angels in heaven, to unfurl the standard of rebellion, and no rebel men on earth, to rally round it. The will of God will be done on earth as it is in heaven. But Paul does not say that Christ hath reconciled, or ever will reconcile, all things in hell to himself. This Mr. Whittemore should have proved he will do, to make his argument worthy the name.

81. Because "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." 1 Thes. v. 9.

A. Paul is speaking only of those that believe, and repent of their sins, and of none other—so that this verse cannot help the cause of Universalism.

82. Because Paul directed Timothy to pray and *give thanks* for all men, which was agreeable to the will of God to "have all men to be saved," who had appointed a mediator to give himself "a ransom for all." 1 Tim. ii. 1—6.

A. God's willingness that all men should be saved, if they will conform to his will, and his appointment of Christ as a Saviour and Mediator for all that will come to him, (for he actually saves none else, nor has ever promised to save any other,) do not render the salvation of those that reject him certain. See arguments 31, 32, 33, 34, 35, and their answers.

83. Because God is called "the Saviour of all men." 1 Tim. iv. 10.

A. This argument is identically the same with 34 and 35, and needs no other answer. This is an easy way to multiply arguments, to assert the same thing over and over again, and call each *repetition* an argument!! We should blush for a cause which needs such support.

84. Because the "grace of God bringeth salvation to all men, and teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus, ii. 11, 12.

A. The grace of God does, indeed, bring salvation to all

men, *i. e.* brings it within their reach, but it actually saves those only who deny ungodliness and worldly lusts, and live soberly, righteously and godly "IN THIS PRESENT WORLD."

85. Because Christ is to "destroy him that had the power of death, that is, the devil." Heb. ii. 14.

A. This argument is the same with the 37th. But suppose that Mr. Whittemore believes there is a devil, the destruction of the devil is no proof that all will be saved.

86. Because Paul says, "we which have believed do enter into rest;" which could not be true, if they believed in the doctrine of endless misery. Heb. iv. 3.

A. This is either trifling with the weakness and ignorance of men, or cowardly begging the question. Had Paul said, "they which have *not* believed do enter into rest," it might have deserved some respect.

87. Because "it is impossible for God to lie," who hath sworn to Abraham to bless all the kindreds of the earth, in his seed, which is Christ. Heb. vi. 18.

A. This is the same argument with Nos. 23, 24, 25, 26, 27,—and yet Mr. Whittemore professes to have given 100 arguments!!

88. Because Paul hath repeated the testimony of Jeremiah, concerning God's covenant with the house of Israel: "*all shall know me from the least to the greatest.*" Heb. viii. 11. This is a pledge of the previous salvation of the Gentile world.

A. This is the same with No. 57.

89. Because God never chastens us but "for our profit," causing all chastisement "afterward to yield the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 10, 11.

A. This was said, and is true only of those that believe, and repent of their sins.

90. Because "the blood of Jesus Christ cleanseth us from ALL sin." 1 John, i. 7.

A. However the blood of Christ cleanses *all the sins of those that repent*, it does not of any other. John spake only of true penitents.

91. Because "for this purpose the Son of God was manifested, *that he might destroy the works of the devil.*" 1 John, iii. 8. Sin is the work of the devil, and will be destroyed; but men are the workmanship of God, and will not be ultimately destroyed.

A. This argument is the same with 37 and 85. God says expressly, that "The DESTRUCTION of sinners shall be together." Mr. Whittemore denies it.

92. Because the record which God hath given of his Son is this: "that God hath given to us eternal life; and this life is in his Son." 1 John, v. 11.

A. This is recorded only of those that believe; for Christ says expressly, in reference to his word, "This is the will of him that sent me, that *every one which seeth the Son, and believeth on him*, may have everlasting life." John, vi. 40.

93. Because John, the Revelator, said, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. v. 13.

A. This symbolically describes what John saw at the time the Lamb took the book, and not the eternal state after death: but admitting, to its full extent, as Mr. Whittemore applies it, that it must be understood literally, then it fails to prove UNIVERSAL SALVATION. There will not be a creature to withhold its acknowledgment of Christ at the day of judgment, nor fail to feel that he is worthy of blessing, &c., &c.—but this does not prove that they will all be saved. The culprit, justly condemned, feels, and often acknowledges the justice and goodness of the judge that condemns him. Even hell will have to own, that blessing, and honour, and glory, and power, belong unto him that sitteth upon the throne, and this conviction will render their punishment more intolerable.

94. Because the same illustrious writer says, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: *for all nations shall come and worship before thee;* for thy judgments are made manifest." Rev. xv. 4.

A. This does not prove universal salvation. It is the same argument with Nos. 47, 48, 49.

95. Because he also says, "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. xxi. 3.

A. This is said of the new heaven and new earth, but not of hell.

96. Because he furthermore declares, that "*God shall wipe away all tears from their eyes;* and THERE SHALL BE NO MORE DEATH, *neither sorrow, nor crying, neither shall there be any more pain;* for the former things are passed away." Rev. xxi. 4. Thus, we see, the doctrine of eternal weeping, eternal sighing, eternal sorrow, eternal pain, is false—false as the Bible is true. And although we read in the scriptures of the *second death*, yet if we read of *thirty deaths*, it would be no argument against Universalism, since the time is to come when "THERE SHALL BE NO MORE DEATH."

A. This argument is the same with No. 50. Mr. Whittemore may quote as many such passages as he pleases, which describe the victories of Christ, and the state of the blessed; but they can never help him, unless he shows they describe the state of things *among those that die in their sins.* Of these latter, the Bible says that they gnaw their tongues with anguish, and blaspheme the God of heaven, but repent not. Rev. xvi. 9—11. It is the very torment of the damned, that there is no more death, when once they have entered that state called the second death.

97. Because God induces all good people to pray for the salvation of *all men*, which he could not do, if it were opposed to his will—because "if we ask any thing according to his will, he heareth us," 1 John, v. 14.—and because "*the desire of the righteous shall be granted.*" Prov. x. 24.

A. Mr. Whittemore should have shown where in the Bible he learned that God inclines good people to pray *for the salvation of* ALL MEN. The apostle Paul has directed us to pray for all sorts of men—persons of all grades, as the context proves his meaning to be, but not for every individual of the race. For John says—"If any man see his brother sin a sin

which is *not* unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: *I do not say that he shall pray for it.*" 1 John, v. 16. "If we ask any thing *according to his* will, he heareth us," but it is his will, that they which believe not shall be damned, and to ask the salvation of the finally impenitent, is to pray in direct opposition to the declared will of God. "The desire of the righteous shall be granted," but the righteous will not ask God to save the finally impenitent, whom he has determined to damn.

98. Because all the *threatenings* of the word of God, when properly understood, harmonize with the doctrine of Universalism—the punishment spoken of being *temporal* punishments only—and no threatening or law extending in its consequences beyond the resurrection.

A. So far from this being the fact, it is expressly said, and that too after the resurrection and the final judgment shall have taken place, and death and hell be cast into the lake of fire, that *whosoever was not found written in the book of life, was cast into the lake of fire.* Rev. xx. 15.

99. Because Universalism is the only hypothesis in which the perfections of God can harmonize,—since if men are lost for ever by God's decree or permission, it impeaches his *goodness;* if by his neglect or want of foreknowledge, it impeaches his *wisdom;* or if sin be too mighty for him, and rebels too stubborn for him to subdue, it impeaches his *power.*

A. All this reasoning proceeds on the assumption, that God saves men by the efforts of his natural omnipotence, and that he is under obligations to make them happy, no matter how they have lived. Neither is the fact. The salvation of a sinner is not effected by a word, or an act of mere *power,* but by means, of a great preparation and array of moral means, provided in the plan of redemption through the blood of Jesus Christ, and of the influences of the Spirit of God in urging the truth on the minds and hearts of sinners. Man is a free agent —a moral and responsible creature, governed by law, having power, and being free to act in conformity with, or disobedience to, that law. All the promises of the gospel—all the threat-

enings of the law, are addressed to his moral nature, and are adapted to his sensibilities and faculties as a free agent. God will not save in any way inconsistent with man's free agency.

The grave is not an alembic to refine or transmute the moral qualities of the being. The salvation of the soul can only be effected by bringing the sinner *freely* and *cordially* to renounce his sins, believe in Christ, and yield obedience to God. To make the process of death, and the resurrection of the body, the means of saving from sin, is to attach undue importance to physical influence, and actually to deny to God a moral government, or the power of exercising any efficacious moral influence in this world. God created man with capacities for enjoyment. He wisely and benevolently adapted the means of happiness to the nature of man; and gave his law, and armed it with tremendous sanctions, to induce men to seek it in the only way in which it can be found. And when that law was violated, and man in danger of punishment, he provided the scheme of salvation through Jesus Christ, and offers pardon and salvation to as many as will repent, return to God, and seek it in the way in which he has ordained.

He foreknows who will and who will not yield to the motives and influence provided in the law, and by means of the plan of redemption, and by the mission of the Holy Spirit. He brings the latter into existence, not to destroy, but for benevolent designs. He promotes the interests of his universe by means of them, notwithstanding their rebellion. Out of the loins of the wicked have sprung some of the saints of God; and to have refused to create the former, would have been to prevent those from coming into existence, whom God foresaw would be holy and happy. He leaves both free to act. To do otherwise, would be to violate the law of their nature and to destroy their liberty, which would be inconsistent with his goodness. It would also be inconsistent with his *wisdom*, for it would prove that he was persuaded he had erred in making free agents, and in instituting a moral government, and therefore, to mend the matter, he had substituted a government of

simple power. And as for the power of God, the Bible teaches that God has limited the exercise both of his physical and moral power, for the salvation of men, to the plan of redemption through Christ, so that "it is *impossible* for those that were once enlightened, *&c.*, if they fall away, to renew them again to repentance," (Heb. vi. 4.) since, if we sin *wilfully* after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb. x. 26, 27. In like manner, God asks, in reference to those who had experienced his tender care and solicitude, but who had resisted all, and were abandoned to the consequences of their rebellion, "What *could* have been done *more* to my vineyard, that I have not done in it?" Isaiah, v. 4.

Mr. Whittemore's dilemma involves himself inextricably. The fact is, the world is full of wretchedness and crime: multitudes here are subjected to suffering, and all to death. Now, if men suffer and die by God's decree or permission, it impeaches his *goodness*: if by his want of foreknowledge, or neglect, it impeaches his *wisdom*: or if suffering and death be too mighty for him, and man too frail for him to support, it impeaches his power. Let him answer this, his own objection.

100. Lastly, because "*all things shall be subdued unto Christ—Christ shall be subject unto him that put all things under him*, that GOD MAY BE ALL IN ALL." 1 Cor. xv. 28.

A. And one of the proofs of the universal and triumphant establishment of the government of God, will be the condemnation of the wicked, and their confinement in hell, where they shall be kept, by the power of God, from ever tempting or molesting his holy and innocent creatures. The consummation of the reign of Christ, and the delivery of the kingdom to God even the Father, and consequently the end of all hope of salvation by his *mediatorial* reign, shall take place, when he shall have subdued all *enemies* UNDER HIS FEET, and "the fearful and unbelieving, and the abominable, and murderous, and whoremongers, and sorcerers, and idolaters, and all liars,

shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. xxi. 10.

In reviewing the above tract, so ostentatiously claiming to prove Universal Salvation by A HUNDRED ARGUMENTS, we deem it proper to submit the following general reflections.

1. There are some of the paragraphs which have been constructed and tortured into what is called arguments, by quoting detached passages of Scripture, and making use of the mere words, in their isolated form, in a sense entirely foreign from that in which they were originally used by the sacred writers. It is easy to make the Bible prove any thing, even Atheism, and the worst forms of moral corruption, to be true and right, by such a process. No ingenuous mind will ever dream of thus perverting the word of God. The "unlearned and unstable will wrest such passages, as they do also the other Scriptures, unto their own destruction." 2 Pet. iii. 16.

2. There are many texts queted in proof of universal happiness and salvation beyond the grave, which were dictated by the Holy Ghost, in reference to the state of things *in this* world, *before* the resurrection.

3. There are many of them identical, and by the same method Mr. Whittemore might just as readily have made his tract to comprise a *thousand such* arguments, as one hundred.

4. The whole force of his arguments is derived from several false assumptions, which he has not attempted, and which we defy him, to prove. One is, that God saves man by an act of simple power. The word save, means to deliver from danger, and consequently takes its particular shade of import from the nature of the danger from which deliverance is had. Whether it be from drowning in the floods, or being consumed in the flames, or falling from a precipice, or embarking in ruinous speculations, or hearkening to dangerous counsels, or forming pernicious alliances, that a man is delivered, he will

alike say, in speaking of it, that he has been saved. The nature of the danger, therefore, from which we are rescued, must be taken into view in estimating the nature of that influence and agency by which we have been saved. Now, that deliverance from sin and its consequences, which is essential to eternal happiness, is secured by means of repentance and faith in Jesus Christ. But both these are voluntary states of mind, to which men must be brought by appropriate motives and truths, pressed on the conscience, and addressed to the sensibilities and judgment. The agency or influence which God exerts for the salvation of sinners, is mainly and primarily moral; not a physical energy. God does not save the soul by the same agency, or the same sort of power, by which he creates a world. The natural omnipotence of God may be exerted in sustaining body and soul, in transporting the soul to heaven, and in raising the body from the grave, reuniting it to the soul, and establishing it in its eternal state, but salvation from sin is something which must be effected by another and a different sort of power; and it must be done *in this world.* Let the Universalist show *how* God saves from sin, *except* by bringing the soul to believe and repent: and *how* faith and repentance are or can be produced, *except* by presenting and urging the truth on the sinner's mind and heart. Faith and repentance, and love to God, or holiness, are not *instincts* produced by simple *creating* omnipotence. But on the assumption that they are, rests the whole tottering fabric of Universalism.

Another false assumption is, that God is bound to make all his creatures happy, no matter whether they conform to his advice and arrangements for their happiness, or not. God, as moral governor, is certainly under obligations to promote the highest possible amount of good in his universe. He has created intelligent beings, and endowed them with power, as free agents, to will and act for themselves. They are to find their happiness in one class of actions. Misery will be the result of the contrary. The class of actions, and way in which happiness is to be found, he has in wisdom and love

prescribed. He has enacted a law, armed it with sanctions, and devised the scheme of redemption through Jesus Christ, for this purpose. To say, therefore, that God is bound to make those happy who violate that law, and reject his salvation, is absurd, for it is in effect to say, that HE shall devise the best scheme for promoting the happiness of his creatures, and yet make them happy in rejecting it!! This is the gross and palpable contradiction that must be believed, in order to become a Universalist.

A third false assumption, is that the victory and triumph of Christ can never be complete, but in saving the souls of men. We glorify the conquerors of earth when they quiet rebellion, though the rebels may be averse still to the government; and we admire the wisdom, strength, resources, and benevolence of the government which puts them in custody, and prevents them from disturbing the peace and injuring the citizens. So Christ reigns, rewarding, by his love and mercy, those that repent, but putting under his feet, and destroying those that will not be won to repentance.

MR. THOMAS' "PRINCIPAL TEXTS."

But a few remarks are necessary in relation to these, since they have nearly all been answered in the review of the preceding tract. Mr. Thomas' texts are, with a very few exceptions, the same which Mr. Whittemore has adduced in proof of Universalism.

The reader will see Gen. xxii. 18; xxviii. 14; and Acts, iii. 25, noticed in arguments Nos. 23, 24, 25, 26, and 27, and their answers.

Psalm xxii. 27, 28, in Nos. 38, 39, and 40.

Isaiah, xxv. 8, in Nos. 50 and 96.

Matthew, xxii. 29, 30; and Luke, xx. 34—36, in No. 65.

John, iii. 25; vi. 37; iv. 42; xii. 32, in Nos. 4, 5, and 6.

Rom. v. 20, and viii. 21, in Nos. 69, and 70.

1 Cor. xv. 22, 28, and 2 Cor. v. 19, in Nos. 73 and 76.

Gal. iii. 8, in No. 27.

Eph. i. 9, 10, in No. 21.
Phil. ii. 9—11, in No. 29.
Phil. ii. 10, 11, in No. 78.
Col. i. 19, 20, in No. 80.
1 Tim. ii. 4, and 1 Tim. iv. 10, in Nos. 7, 32, 34, 35.
Heb. ii. 9, 14, and 1 John, iii. 8, in Nos. 31, 37, and 85.
1 John, iv. 14, in Nos. 33, 34, 35.
1 John, v. 10, 11, in No. 92.

The following texts occur in addition, and deserve a moment's attention. John, i. 29. "Behold the Lamb of God, which taketh away the sin of the world." One idea here is, that the Lord Jesus Christ, by means of his great propitiatory sacrifice for sin, is conducting that process by which ultimately the world will be purged from sin. This result will be secured at the consummation of all things, when the new heavens and new earth shall rise, and the wicked be for ever separated from the righteous, and banished from earth. This, however, is a very different thing from universal salvation. The world can be purified, and sin banished from it, and yet all mankind be not saved.

Rom. xi. 32, 36. The apostle here is speaking of the Jews, and says that God has included "*them* all in unbelief," that he might have mercy on all. The assertion is made of the Jews collectively, and is a prediction looking forward to the final conversion of the whole nation of Israel to Christianity. Mr. Thomas has left out the pronoun "*them*" in his quotation, which restricts the meaning of the term *all* to the Jews. The assertion is not made of all the race.

2 Cor. i. 18—20. This deserves no answer. However true it is, that the promises are all, yea, and amen—before this can prove universal salvation, it must be clearly shown that God has promised, absolutely and unconditionally, whether they repent or not, to save all.

1 Tim. i. 15. It is undoubtedly true, that Christ came to *save sinners;* but that he actually will save *all* sinners, even those who do not believe and repent, the Bible has no where

said. This text affords not even the shadow of a proof of universal salvation.

1 John, ii. 1, 2. But he is not *so* the propitiation for the sins of the world, and our advocate with God, that he will save all, whether they die in their sins or not. The death of Christ, as an atoning sacrifice, opened up the way for pardon and salvation, to be extended to all, but it takes effect only where it is by faith appropriated. He that believeth not shall be damned.

Phil. iii. 20, 21. This is said of those who in this world believe on Christ, repent of their sins, and have their conversation in heaven. What God has promised to do for such, and what may be their legitimate expectations, can furnish no proof that the wicked will be saved. The ability of Christ to subdue all things to himself, of which the apostle here speaks, is his power over the material creation. As for any other ability, the mere fact of its being possessed by Christ, furnishes no proof that by its exercise he will save the wicked. See No. 30.

CONCLUDING REMARKS.

1. It will be observed by the title-page, that a part of our original plan in unmasking Universalism, was to exhibit a tabular view of the doctrines, duties, practices, &c. &c. denied or ridiculed by the Universalists. We commenced such a table, and proceeded far enough to convince ourselves that while such an expose might throw confusion and dismay into the ranks of that denomination, it would also vitiate the morals and corrupt the principles of the unwary and the young. This is our only possible reason for withholding it from the press. Surely we could not return such a two-edged sword into its scabbard, if we wished simply to wound to the vitals the system of Universalism. This course has been taken, not only from personal conviction of its wisdom, but from a regard to the opinion of a judicious man to whom we submitted the case. But nevertheless, we solemnly affirm, that in our examinations of Universalist publications, and particularly the "Evangelical Magazine and Gospel Advocate," and the "Universalist Union," (both of which papers have near two hundred Universalist clergymen, and about twice as many laymen as their publicly authorized agents,) we have found *many of the fundamental doctrines of the Bible denied, and some of them blasphemously ridiculed.* We have

found revivals of religion attributed to the agency of corrupt, crazy, designing priests. We have found Sunday schools as conducted by other denominations, denominated "nuisances" and "engines of spiritual despotism." We have found the Christian ministry aspersed and reviled. We have found protracted religious meetings ridiculed and styled the banes and curses of the community. We have found the believers in future misery styled the "dregs of hell and the skimmings of damnation!" We have, in short, made such a collection of extracts on all these subjects, ridiculed and denied by the Universalists, as would make a small volume by itself. They would, if published together, produce conviction throughout the whole community, whether religious or not, that Universalism is but rank and rotten infidelity, arrayed in the beautiful, yet stolen garments of Christianity. On every page, in almost every editorial paragraph, we have found expressions which indicate a state of mind at war with God and with truth. It would seem that policy would restrain such ebullitions of depravity, but "murder will out."

If the system itself is defective, how can its advocates progress a single step without, in one form or another, fighting against God. They deny one of the fundamental doctrines of the Bible, and as consistent men they must go on and deny every other doctrine which is involved with that doctrine. Such is the nature of divine truth, that if you strike one of the links, it vibrates through the

whole chain. We hold, and so must every other mind hold, that no proposition in Euclid is more demonstrable than is the position that he who denies one of the truths of revelation, must be in reality an Atheist. He may wish as a shrewd politician and manager, to halt in his career half way between the people of God and the vile herd of Atheists, but why not doff his mask at once, and let them into the secrets of his soul, and the tendencies of his belief? To abstract one of the doctrines of the Bible, is as absurd and ruinous to the harmony and perfection of revealed truth and good morals, as to abstract one of the established principles of astronomy would be to the operations or existence of the solar or stellar systems. Let a man take away the principle of attraction to a common centre peculiar to our world and system, and what would become of us? Let a man take out of Euclid his twentieth problem, and what would become of all the rest? Let a man take away the number four from the science of figures, and what would become of mathematics? Take away orthography, and what would become of language?

Let a man take away any one truth from any system of truth of which it forms a component part, and he destroys that system altogether. Why then should Universalists affect to be angry when we charge home upon them the atheistical tendencies of their system? Why do they wince and writhe so when the silver probe of truth is driven to the bottom of the sore? If a man is essentially

infidel, he cannot expect to hold his standing in the community as a Christian. He may do so in the view of some, but it will be by assuming that vilest of all characters, the character of the hypocrite.

2d. The best evidence in the world that Universalists deem many things in the Bible as directly opposed to their system is, the character of their criticisms, prayers, and hymn-books. They always begin a criticism on a passage setting forth the future punishment of the wicked by the following phrase, viz. "this passage has been generally supposed to teach the cruel doctrine of damnation, or this parable has been from time immemorial used by the partialists to prove the abominable dogma of hell torments," &c. &c. Thus unwittingly admitting that the criticisms and understanding of all men are against them. It is really amusing (if the subjects of delusion, writhing under the pressure of God's truth, and contending with Jehovah, can be an amusing spectacle,) to see how troubled the Universalists are in regard to certain portions of the word of God, and how all their sermons and publications teem with jokes and witticisms, and (shall we say) criticisms upon these troublesome passages. Listen to their prayers, and see how they avoid much of the language of Scripture. The promises of God they interweave with their supplications, but not his awful threatenings. So if you look into their hymn-books, you will see the same careful and stu-

died shunning of one half of divine revelation. They have taken Dr. Watt's psalms and hymns, and run a Universalist theological dissecting knife through them, abstracting many, except those which involve the doctrine of endless misery. And, reader, do you know why the Universalists have not made a new Bible? We can tell you. It would not be good policy for them to do so. That would be too great a concession that the "old fashioned Bible" and their system could no longer abide each other's presence. But suppose they should attempt it, what a curiosity it would be. A "Universalist Bible!" But the time may come, when carried forward by their principles and having overcome their scruples in regard to the 22d chapter and 19th verse of Revelation, and their cautious policy of not unhinging the confidence of certain unwary souls, they will come out with proposals to publish a "Universalist Bible!"

3d. But the work of reformation, to be consistent, should not stop with a purgation of the word of God and the immortal Watts. Universalists, before they can rest, must reform the literature of the whole world. The doctrine of future punishment is so fully involved or set forth in all works of philosophy, poetry, law, morals and religion of any celebrity, that it will require a large amount of funds, patience, self-confidence, perseverance, time and fortitude, to bring about a thorough reform. Milton's Paradise Lost must be mangled and rent in twain. Cowper's sweet and

immortal strains must cease. Virgil and Homer must be blotted out. Pollock must be dissected. Coke and Blackstone must be remodeled. Locke and Paley must be sent to a long oblivion. Thousands and thousands of libraries, containing the standard theological works of all denominations, must be brought forth and piled for conflagration. Nor is this all. Other obstacles still more mighty and formidable, obstruct the march of Universalism. The history of the world must be altered. The wheels of time must be rolled back near sixty centuries, and this world must commence anew its revolutions, and the race anew its career with Universalists at the helm. The human mind must be remodeled, and one, if not all of its present faculties thrown away. And is this all? Is there no other obstacle? Does the standard of Universalism wave its folds over creation? Oh no! Hell's eternal foundations must be dug up by the spade of Universalism, its fires extinguished, and its lost and depraved inhabitants purified, recovered and brought back to God. And is this all that is necessary to the triumph of this monstrous system? Nay, but the throne of the Eternal must be torn down, the attributes of Jehovah changed, and a new system of divine law and government be erected over the universe. This work will require time and strength. We must confess, of all the reformers which have ever appeared in our world, the Universalists are the most resolute and bold.

May they not claim affinity with him who

> "With ambitious aim
> Against the throne and monarchy of God,
> Raised impious war in heaven and battle proud
> With vain attempt."

Finally, we would exhort and earnestly entreat every Universalist to inspect his position well, before he ventures to pass that bourne from whence no traveller returns. If he goes forward and wakes up in eternity to realize the end of the fatal delusion under which he is now sheltering himself, it will not be possible for him ever to return to retrace his steps. Once gone, he is gone for ever. A long, long, long eternity will then roll upon him its unending and wasteless ages!

Let every Universalist reader ponder well the following questions, and make no delay in seeking an interest in the atoning blood of Jesus Christ. "Behold, now is the accepted time; behold, now is the day of salvation."

FIFTY SEARCHING AND SOLEMN QUESTIONS,

ADDRESSED TO THE CONSCIENCE, UNDERSTANDING, AND HEART, OF EVERY UNIVERSALIST READER.

1. How came you to embrace Universalism?

2. Were your parents devoted Christians?

3. Did they pay particular attention to your early religious education?

4. Have you been a grief or a comfort to the authors of your being?

5. To what sect did you belong before you became a Universalist?

6. How came you to leave the sect to which you were once attached?

7. If you were ever a professor of religion, were you a devoted Christian?

8. Did you not entertain skeptical views upon many of the doctrines of revealed religion, before you openly avowed Universalism?

9. With what class of men were you intimate before you became a Universalist?

10. Have your minds been improved by your present principles?

11. Are you not in the habit of pursuing certain courses of conduct, which are not to be reconciled with the purity of God's law?

12. Have you not promised God, in times of imminent danger, that if he would spare you, you would renounce Universalism?

13. Are you in the habit of daily reading the Bible?

14. If you do read the Bible, do you read it to learn your duty, or to gain materials for controversy?

15. Did you ever take your Bible, and retire to your closet, and there, on your bended knees, implore the Spirit of God to enlighten your mind into the knowledge of all truth?

16. Are you in the habit of family prayer?

17. Are you in the habit of secret prayer?

18. Do you attend regularly any prayer meeting among your people, and take an active part in the duties thereof?

19. Is your denomination in the habit of maintaining social prayer meetings?

20. Do you contribute any thing towards the great benevolent institutions of the day, which receive the counsels and support of the people of God?

21. Would you not sooner give your money to promote Universalism, than to send the Bible, without note or comment, to the heathen?

22. Do you not have, at times, awful misgivings in relation to the truth of Universalism?

23. Would you not renounce it if you had not committed yourself before the public?

24. When are your fears most distressing, in times of great danger, or in times of safety?

25. Do you not intend to abandon your belief, before death shall overtake you, and seal up your doom for ever?

26. Do you really believe your system to be true, or do you only wish it may be true?

27. Does it not seem strange to you, that if your system is true, the Bible should contain so many passages which contradict it?

28. Are you not skeptical upon several of the fundamental doctrines of the Word of God?

29. Do you love the purity and extent of the divine law?

30. Do you believe that all Scripture is given by inspiration, and that holy men wrote the Bible as they were moved by the Holy Ghost?

31. Do you believe that everlasting salvation is offered to you, upon the condition of repentance and faith?

32. Do you believe that there is a period fixed at the end of time, when the Lord Jesus Christ will assemble the universe before his throne for judgment?

33. Do you believe that every man will appear before the judgment-seat with the same moral character which he possessed when he left this world?

34. Do you keep holy the Sabbath day?

35. Are you faithful in the performance of all your relative duties, as a husband, wife, parent, and child?

36. Are you in the habit of using profane language?

37. Do you ever attend the theatre?

38. Did you ever use any unjustifiable means to induce any of your family to attend with you upon Universalist preaching?

39. Do you expect to be saved on the basis of your own morality, or by the atonement, or by simple omnipotence, exerted irrespective of moral character?

40. Do you not think it would be safer for you, in view of even the possibility that your system may be false, to prepare for the worst by repentance and faith?

41. Have you any evidence that you have ever been born again?

42. Since you have embraced Universalism, have you cherished an increasing hatred of sin in all its forms?

43. Has your love, since that time, for other denominations of Christians, been on the increase?

44. Are you not secretly convinced that your system is based on falsehood?

45. Do you believe that its universal prevalence would be attended with a single happy consequence?

46. Would you trust your life, reputation, and property, as cheerfully to the keeping of a Universalist, as you would to a believer in future punishment?

47. Will you not live and die in vain, if you live and die a Universalist?

48. Will you not, and do you not expect to die an awful death, if you die a Universalist?

49. Will you have any excuse, in the day of judgment, for having thus sacrificed your precious soul, and squandered your blood-bought privileges?

50. Will you not listen to the united voices of conscience, reason, revelation, and of your friends, and immediately and for ever abandon this refuge of lies, which has occasioned you so much mental fear and torment, and led you on to the brink of ruin?

FIFTY SEARCHING AND SOLEMN QUESTIONS,

ADDRESSED TO THE CONSCIENCE, UNDERSTANDING, AND HEART, OF EVERY UNIVERSALIST MINISTER.

1. What motives determined you in your choice of the Universalist ministry?

2. Were you a minister in any other denomination before you became a preacher of Universalism; and if so, why did you leave that denomination?

3. Were you respected by your brethren in the ministry as a holy man of God?

4. Was your ministry blessed by the gracious outpouring of the Holy Spirit, and the conversion of souls to God?

5. How many sects did you join before you finally apostatized?

6. Have you received the advantages of a thorough course of education?

7. In your preparations for the Universalist ministry, did you labour most to make yourself acquainted with the entire Word of God, or with the various systems of Universalism?

8. Was not that an awful hour to your soul, when you for the first time stood up in the sacred desk as a preacher of Universalism?

9. How did you feel, and how do you now often feel, in time of prayer?

10. Have not these fearful compunctions of con-

science, and horrors of soul, diminished in degree every year that you have been in the Universalist ministry?

11. Do you not wish at times that you never had become a Universalist minister?

12. Do you not wish that you could recall some of the compositions that you have published to the world?

13. Do you not often think, that in case you should renounce Universalism, these published productions of yours will afford you the greatest grief?

14. Do you not sometimes think, that it will be an awful aggravation to your torments in a future world, to reflect that you have books, and pamphlets, and opinions, still publishing and circulating in this world, calculated to drown souls in perdition?

15. When you come to die, will you not wish all the productions that you have ever published, to be brought and burnt before your eyes?

16. When you are preparing your sophistical sermons for the pulpit, do you not often reflect—"What a guilty wretch am I, not only to destroy my own soul, but thus knowingly to mislead poor souls, and ripen them for everlasting despair?"

17. When you repair to the Word of God, is it not for the express purpose of gleaning out of it materials by which to defend and prop up your system?

18. Has not the most of your ministry been spent in harmonizing your system with the various contradictory portions of the Word of God?

19. Are there not passages in the Bible that trouble you amazingly, and haunt your fears by day and by night?

20. Do you not preach more against everlasting punishment, than you do in favour of universal salvation?

21. Would not your task be rather dull and heavy, if you should confine yourself to the preaching of universal salvation?

22. Are you not opposed to what are denominated "revivals of religion?"

23. Did you ever have a hearer come to you, and, with trembling and anxiety, ask—"Sirs, what must I do to be saved?"

24. Are you in the habit of appointing and attending prayer meetings among your people?

25. Are the Universalist ministry in favour of, and do they urge their people to support, by their prayers and charities, any of the great benevolent institutions of the day?

26. Has your denomination any missionary stations among the heathen?

27. If you have none, why have you none?

28. How have you felt in regard to yourself, ministry, and people, when any great epidemic (as the Asiatic cholera) has been amongst us?

29. Do you believe it right or expedient for ministers of the gospel to drink wine at weddings, or on any other occasion, except at the Lord's supper?

30. Are you in the habit of preaching on the

importance of a strict observance of the Lord's day?

31. Do you consider Sabbath-breaking, going to the theatre, horse racing, profanity, and intemperance, disciplinable offences? and were you informed of the delinquency of members in your churches, in any of these particulars, would you enforce a severe discipline?

32. Would you be willing to engage in a discussion upon the truth of Universalism, with laymen of the highest standing for character and talents?*

33. If not, *why* not?

34. Do you preach on the absolute importance of repentance and faith, as conditions of salvation by Jesus Christ?

35. Are you not just as skeptical, and do you not preach as skeptically, on many of the fundamental doctrines of the Bible, as you do upon the doctrine of future punishment?

36. Do you ever warn your hearers against the agency of the devil, saying unto them, "Resist the devil, and he will flee from you?"

* In this question, many will observe, that there is an allusion to the fact, that the two champions of Universalism in this city, the Rev. Abel C. Thomas, and the Rev. S. W. Fuller, were challenged to a public oral debate, by a literary debating society in Fairmount, and that, while they were assured in the challenge, that their opponents should be gentlemen of the highest standing, they declined accepting the challenge, if laymen were their opponents, "whatever might be their character or talents!!!" The public are left to draw their own conclusions.

37. Do you believe in the divine inspiration (by the Holy Ghost) of the whole or any portion of the Bible?

38. Do you believe in, or even preach upon, the the day of final judgment?

39. Do you sincerely believe that one of your hearers possesses experimental religion, having been renewed and sanctified by the Holy Spirit?

40. Have you been born again yourself, or does a decent external morality constitute the sum and substance of your religion?

41. Do you live in the habit of communing daily with God in secret?

42. Is it your fervent prayer, when you are preparing any thing for the pulpit or the press—"O Lord, let not thy servant deceive himself or others?"

43. Do you not think that all your labour is useless, and in vain, if your doctrine is true?

44. Do you not often think, that your imaginary *defence* of the mercy of God, will atone, in the great day of judgment, for your *denial* of the justice of God—or, at least, that it will serve to mitigate the horrors of condemnation and perdition?

45. Do you not intend to make an open or secret renunciation of your belief before death?

46. When you walk through your cemeteries, and look upon the sepulchres of those who have gone down to the judgment under your ministry, is not your soul filled with the most painful misgivings, and fearful forebodings?

47. Did you never tell the friends of one of your hearers, who was sick, and nigh unto death, not to

allow the believers in future punishment to speak to, or pray with such an one?

48. Were you never told, by the friends of such a dying person, that he did not wish to see you any more, having renounced Universalism?*

49. Do you not feel your perfect incompetency, when you approach the bed-side of a dying fellow immortal, to speak or pray with him?

50. Will not your death be one of the most fearful deaths that can be imagined?

"Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Prov. xxvii. 6.

* The 47th and 48th questions have particular reference to a case which occurred under the ministry of the Rev. A. C. Thomas. The name and place of residence are at hand, whenever called for.

THE END.

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